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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

AUGUST 16, 1919

PRICE TEN CENTS

Whitecaps on a Rising Sea

J. C. Walsh

Staff Correspondent of "America" in Ireland

Protestantism and Reunion

J. D. Tibbits

Christian Science a Paying Venture

Francis Beattie

Special Investigator for "America"

American Accomplishment

James J. Walsh

The Primary School Question in Alsace

J. Harding Fisher

Associate Editor, "America"

THE AMERICA PRESS

NEW YORK CITY

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 16, 1919
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VOL. XXI. No. 19 }
WHOLE No. 519 }

AUGUST 16, 1919

{ PRICE, 10 CENTS
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Chronicle

The Peace Conference.—Light was thrown on Japan's intentions with regard to the Shantung peninsula by the statement of the Japanese Foreign Minister, Viscount Uchida, which was issued at Tokio on August 5. He deprecates the fact that there is a great deal of misunderstanding about Japan's position, and declares that his Government does not contemplate retaining Shantung:

The Shantung Settlement

Abiding faithfully by the pledge Japan gave China in 1915, she is quite willing to restore to China the whole of the territory in question and to enter upon negotiations with the Government at Peking regarding the necessary arrangement to give effect to that pledge at the earliest possible time after the Versailles Treaty has been ratified by Japan.

Nor has she any intention to retain or to claim any rights which affect the territorial sovereignty of China in the province of Shantung. The significance of the clause appearing in Baron Makino's statement of May 5, that the policy of Japan is to hand back the Shantung peninsula in full sovereignty to China, retaining only the economic privileges granted to Germany, must be clear to all.

Upon arrangement being arrived at between Japan and China for the restitution of Kiao-Chau, the Japanese troops at present guarding that territory and the Kiao-Chau-Tsinanfu Railway will be completely withdrawn. The Kiao-Chau-Tsinanfu Railway is intended to be operated as a joint Sino-Japanese enterprise without any discrimination in treatment against the people of any nation. The Japanese Government have, moreover, under contemplation proposals for the re-establishment in Tsingtao of a general foreign settlement, instead of the exclusive Japanese settlement which by the agreement of 1915 with China they are entitled to claim.

Judging by the above excerpt from the Foreign Minister's statement, it would appear that Japan binds herself to carry out an agreement made by her with China, and does not hold herself bound by pledges given to the Allies at Paris. With this view President Wilson disagrees. In his statement issued on August 6, the President, after outlining the agreement reached with Japan by the peace delegates on April 30 as to the policy to be pursued by Japan with regard to the Shantung peninsula, goes on to say:

No reference was made to this policy being in any way dependent upon the execution of the agreement of 1915 to which Viscount Uchida appears to have referred. Indeed, I felt it my

duty to say that nothing that I agreed to must be construed as an acquiescence on the part of the Government of the United States in the policy of the notes exchanged between China and Japan in 1915 and 1918, and reference was made in the discussion to the enforcement of the agreements of 1915 and 1918 only in case China failed to co-operate fully in carrying out the policy outlined in the statement of Baron Makino and Viscount Chinda.

I have, of course, no doubt that Viscount Uchida had been apprised of all the particulars of the discussion in Paris, and I am not making this statement with the idea of correcting his, but only to throw a fuller light of clarification upon a situation which ought to be relieved of every shadow of obscurity or misapprehension.

Secretary of State Lansing, in his hearing before the Senate Foreign Relations Committee on August 6, said that the Shantung provision of the Peace Treaty had been negotiated largely by the President and that Mr. Wilson alone would be able to reveal details of the discussions on that point. He gave it as his own personal opinion that Japan would have signed the Treaty without the Shantung provision; he admitted, also, that the Shantung provision did not square with the President's principle of self-determination.

After their occupation of Budapest, the Rumanians delivered an ultimatum to the Government of Hungary, making demands far in excess of the armistice agreement. Hungary appealed to the Peace Conference, with the consequence that M. Misu, the Rumanian peace delegate, was summoned before the Supreme Council and given a note for his Government in which it was set forth that the Peace Conference could not recognize the ultimatum and calling upon Rumania to live up to the terms of the armistice. American, British, French and Italian delegates were in agreement on the matter, holding that the ultimatum violated the armistice and the pledges given to Hungary on August 1, that it would cut off communication with the countries of Central Europe, make it impossible to feed the large populations, interfere with reparations and lead to the fall of the Hungarian Government. Rumania ignored the note sent by the Peace Conference, and at the expiration of the time set, proceeded to enforce the ultimatum. The result was that a *coup d'état* overturned the Hungarian Government.

The Situation in Hungary

The Cabinet was arrested by Hungarian gendarmes in the palace of Budapest, Archduke Joseph assumed power with the title of Governor, and formed a coalition cabinet with Herr Friedrich as premier.

One of Archduke Joseph's first official acts was to address a communication to the Peace Conference in which he announced that he had taken over the government and outlined the program of the new ministry: the immediate execution of the original armistice clauses; a declaration of open war on Bolshevism in any form; resumption of production throughout the country; immediate convocation of a constituent assembly and preparation for elections on democratic lines; establishment of closer relations with the Allies. The Archduke also insisted on the admittance of Hungary to the Peace Conference as an essential condition of restoring order in the country. M. Misu, of the Rumanian peace delegation, said that the action of Rumania had been necessitated by attacks from the Bolsheviki in Hungary, that it had rendered a service to Hungary in giving that people an opportunity to set up a representative Government, and that Rumania would move her troops from Budapest only when the Hungarians had been thoroughly disarmed and no longer threatened the existence of Rumania. He added that the Rumanian delegates at the Peace Conference would obey all orders of the Supreme Council, but would not sign the Austrian Treaty if it contained clauses for the protection of minorities.

Home News.—Mr. Wilson, August 8, addressed Congress in joint session and recommended measures of legislation with which to deal with the crisis in the cost of living. This legislation, as summarized by the *New York Sun*, is as follows:

*The President's
Address*

Extension of the Food Control act both as to time and the commodities to which it shall apply; a law regulating cold storage patterned after the Cold Storage law of New Jersey, limiting the time foods may be kept in storage, prescribing the methods of disposal, and requiring that goods released shall bear the date of their receipt; a law required that all goods destined for interstate shipment have plainly marked upon the package the price received when they left the hands of the producer; a law requiring Federal license, providing conditions to insure competitive selling, and preventing profiteering in methods of marketing; a law to check fraudulent methods of promotion through government control of security issues.

Mr. Wilson declared the burden of living to be unbearable, unjustified by any present or prospective shortage, and the methods by which this state of things had been produced to be illegal and criminal; he urged and promised that those guilty should be vigorously prosecuted; he pointed out the "vicious circle" by which increased cost of necessities results in increased wages and vice versa, and the danger of strikes as stopping both distribution and production; and although he admitted that no complete remedy could be found in legislative and executive action, he deprecated the attitude of mind which regards such things as natural and in-

evitable. Even the steps towards regulation and relief within the competence of the Government which might be taken were greatly hampered by the confusion resulting from the state of war, and could not be solidly effective until the Treaty of Peace had been accepted. The President enlarged upon the chaotic conditions which have ensued in Europe upon the stoppage of all the industries of peace for the space of the war, and the duty of the United States to do her part in bringing back order into the world. The United States "saved Europe by her action in arms; she must now save it by her action in peace," and this could be done only by intelligent counsel and not by passion and disregard for the rights of others. He appealed to producers, middlemen and merchants to deal fairly with the people, and he warned both capital and labor that they would work the world irreparable damage if they continued to go on in perpetual contest as antagonists.

Following out the President's suggestions for "extra-legal" means of striking at profiteers, the Attorney General, Mr. A. Mitchell Palmer, has addressed a communication to the State Food Administrators, who have been working under Mr. Hoover, to assist in a nation-wide campaign of publicity to expose those who are trading on the present crisis and are demanding exorbitant prices. The dispatch follows:

*The High Cost of
Living*

In order to secure accurate information relative to charges of profiteering by dealers in the necessary commodities, it is the desire of the Government to ascertain whether such dealers are making more than a fair margin of profit. Will you assist in your States by requesting those persons who have been county food administrators under your jurisdiction to appoint fair price committees, including one retailer of groceries, one of drygoods, a representative of the producers, of organized labor, of housewives, two or three representatives of the public generally, and also a wholesale dealer when practicable.

Please request them to pursue approximately the same inquiries with reference to food products and ordinary necessities of drygoods and clothing that were pursued by your fair price committees under the Food Administration act. This committee will be an extra-legal body without power to summon witnesses or fix prices. It is requested, however, to ascertain the cost prices to determine the fair margin of profit, and if retail prices are in excess of what the committee regards a fair price, to have published its list of fair prices, reporting to you for review. You are requested to report to the Department of Justice a general review of the situation in your State.

Any evidence of hoarding or other violations of the Food Control act which may be developed in the work of such committees should be turned over to the United States Attorney, who will be instructed to employ all his resources as well as those of the Bureau of Investigation to co-operate with you and your committees in seeking out and punishing all violators of the law. There is a pressing necessity for the restoration of normal conditions and it is believed that through the same organization you had as Federal Food Administrator you and your county administrators, together with their appointees, can render a valuable service to the country, and your co-operation and theirs without compensation will be greatly appreciated.

The widest publicity of this movement and the results obtained by the county committees, it is believed, will be an im-

portant factor in its success. Please wire whether the Government can count upon your co-operation.

Another step taken in accordance with the President's wishes is the drafting of the Hutchinson bill along the lines of the storage warehouse legislation of the State of New Jersey. This bill will provide that operators of cold-storage warehouses must obtain licenses from the Department of Agriculture, that commodities received at the warehouses must be stamped with the date of receipt, that no food products may be kept in storage for more than ten months, except under permission of the Secretary of Agriculture, that an elaborate system of inspection shall be established, and that quarterly reports shall be made to the Government. At present there is doubt whether it will be feasible to legislate that producers' prices be stamped on each package, although this was explicitly recommended by Mr. Wilson.

In a letter to Senator McLean, the Federal Reserve Board advised adversely against the proposed legislation for the deflation of the currency as a means of reducing high prices:

The Federal Reserve Board believes that any currency legislation at this time is unnecessary and undesirable, and would suggest that whether viewed from an economic or financial standpoint, the remedy for the present situation is the same, namely, to work and to save; to work regularly and efficiently in order to produce and distribute the largest possible volume of commodities; and to exercise reasonable economies in order that money, goods, and services may be devoted primarily to the liquidation of debt and to the satisfaction of the demand for necessities, rather than to indulgence in extravagance or the gratification of a desire for luxuries.

On August 6, Attorney-General A. Mitchell Palmer announced that actions would be brought by the United States in the Federal courts against the "Big Five" of the meat-packing industry for violation of the Anti-Trust laws, supplementing his statement with an announcement that the report of the investigations made by the Federal Trade Commission and the hearings before the committees of Congress had furnished sufficient evidence for such actions.

It appears that five great packing concerns of the country—Swift, Armour, Morris, Cudahy, and Wilson—have attained such a dominant position that they control at will the market in which they buy their supplies and the market in which they sell their products, and hold the fortunes of their competitors in their hands. Not only is the business of gathering, preparing, and selling meat products in their control, but an almost countless number of by-product industries are similarly dominated, and, not content with reaching out for mastery as to commodities which substitute for meat and its by-products, they have invaded allied industries, and even unrelated ones. The combination has not stopped at the most minute integration, but has gone on into a stage of conglomeration, so that unrelated heterogeneous enterprises are brought under control.

Mr. Palmer quotes the report of the Federal Trade Commission to show that the power of the Big Five has

been and is being unfairly and illegally used to "manipulate livestock markets; restrict interstate and international supplies of food; control the prices of dressed meats and other foods; defraud both the producers of food and the consumers; crush effective competition; secure special privileges from railroads, stockyard companies, and municipalities and profiteers." Some of the methods of unfair competition charged against the Big Five are bogus independents, local price-discriminations, short-weighting, acquiring stock in competing companies, shutting competitors out of the live-stock markets, and the vicious system of rotation in price-cutting:

The menace of this concentrated control of the nation's food is increased by the fact that these five corporations and their five hundred and odd subsidiary, controlled, and affiliated companies are bound together by joint ownership, agreements, understanding, communities of interest, and family relationship. The combination among the Big Five is not a casual agreement, brought about by indirect and obscure methods, but a definite and positive conspiracy for the purpose of regulating purchases of livestock and controlling the price of meat, the terms of the conspiracy being found in certain documents which are in our possession.

On being informed of the proposed action of the Department of Justice, Mr. Louis F. Swift, president of Swift and Co., issued the following statement:

The public has been fed on a lot of baseless accusations and we have been made the innocent victims of economic conditions beyond anybody's control. The increase in the cost of meats has been no greater than in most other lines and our profits have been reasonable. I welcome the opportunity to plead our case before an impartial body.

The railroad situation has not improved during the past week. On August 4 the shopmen flatly rejected the President's proposal for the recommendation of a Federal Commission to adjust wage disputes and to dictate rates; they also informed the President and Director-General Hines, so it was stated in the press, that unless Congress provided money for a cash settlement of their demands they would tie up the railroad systems by a strike not later than September 2. The shopmen claim to control 500,000 men in the United States and 10,000 in Canada. The amount needed to meet the demands of the shopmen and the organizations associated with them would be approximately \$800,000,000. No legislation would be acceptable unless it incorporated the principles for which the shopmen are fighting, and that if other measures failed an appeal would be made at the next Presidential election to the people.

On August 7, having been informed by Senator Cummins that the Interstate Commission had voted not to take up the existing wage problem, inasmuch as the President and the Director-General possessed ample power, without additional legislation, to deal with the matter, President Wilson addressed a letter to the Director-General of the Railroad Administration, in which he

The Railroad Situation

authorized him to say to the shopmen that he, Mr. Hines, was empowered to take up the question of wages with the shopmen's duly accredited representatives, that the matter could not be settled except through the officers of the regularly constituted organizations and their authorized committees, and that no action could be taken as long as the men repudiated the authority of their official representatives and continued on strike. The Government, he declared, was ready to deal with the men with fairness and through the regular channels, and would be hampered in its efforts to reach an equitable settlement if the means of transportation were interfered with. Mr. Hines at once communicated with Mr. Jewell, the acting president of the railway employees' department of the American Federation of Labor, and begged him to ask the 80,000 men on strike to return to work in accordance with the wishes of President Wilson. Mr. Jewell issued instructions that the strikers should comply with the President's request.

In discussing the situation the railway men took occasion to distinguish between the wage dispute and the larger issues involved in the proposition that the railroads be nationalized under tripartite control. Any mention of striking to enforce their demands, they declared, had to do with the wage dispute, and this alone. On the other issue they would appeal to the American people without violence or threats.

England.—Sir Auckland Geddes announced in the House of Commons that the Government was framing drastic legislation to curb the profiteers. The legislation will be based on the plan followed by the local military service tribunals during the war which worked very well in the larger centers of population but rather poorly in the small towns. The tribunals to be set up in accordance with the proposed legislation will be authorized to inflict fines and prison sentences. The cry "Prison for profiteers" has been taken up by the press and Sir Auckland Geddes declared that the House of Commons would not adjourn until the Government had received power sufficient to cope with the profiteering problem, which in England, as in most other countries, constitutes a very serious social menace.

Although the margin of Great Britain's superiority on the sea has been reduced by the shipbuilding of America and the losses sustained during the war, Lloyd's Register still gives England sea supremacy in actual tonnage. The figures in gross tons for 1914 and 1919 show that at present Great Britain has 16,345,000 and the United States 9,773,000. A comparison of the steam tonnage owned by the chief maritime nations in June, 1914, and June, 1919, is furnished by the following table:

	1914	1919
United Kingdom.....	18,892,000	16,345,000
British Dominions.....	1,632,000	1,863,000

United States (seagoing).....	2,027,000	9,773,000
United States (Great Lakes).....	2,260,000	2,160,000
France	1,922,000	1,962,000
Holland	1,472,000	1,574,000
Italy	1,430,000	1,258,000
Japan	1,708,000	2,325,000
Norway	1,957,000	1,597,000
Sweden	1,015,000	917,000

By means of an intricate calculation Lloyd's has summarized the net results of the war on the world's merchant steam tonnage as follows: Loss of world ship tonnage:

British	5,202,000
Foreign, except U. S.	9,000,000
Total	14,202,000
Net gains U. S. tonnage.....	6,729,000
Net world loss.....	7,473,000

The Government's policy in Ireland was questioned by Sir Donald MacLean, who called for a discussion in the House of Commons. The Premier replied that a discussion at the present time would not make for a proper settlement. "It is not to the credit of the country,"

Lloyd George stated, "that after hundreds of years of British rule in Ireland we have failed to succeed in reconciling Ireland to the partnership. The rule of force cannot be the last word." The Laborite suggestion that the army of occupation be withdrawn from Ireland was rejected by the Premier, who declared that it was the duty of the Government to keep the troops there for the maintenance of order. The recalling of the armed forces, Lloyd George thought, would be opposed by Irishmen. What class of Irishmen he did not say. In answer to the fire of criticism directed against him for his frequent absence from Parliament, the Premier replied that he could not remain in Parliament constantly and meet the situation that was facing the country at the present time:

The situation is indeed grave, but not beyond the compass of its resources if the nation will pull itself together. All that is needed is that everybody throughout the land put forth their best exertions as they did during the war and we shall emerge triumphantly. I agree that it is the business of the Government to see that the gigantic expenditure which had to be incurred to save the national life shall be cut down at the first possible moment. Such expenditure was inevitable until we knew that Germany had accepted the peace terms.

The London *Times* has been strong in denouncing the Premier's Irish policy or lack of policy. That journal in a recent editorial declared that the Prime Minister "abhors a policy and loves tactics. By defining a policy the head of the Government binds his hands and gives hostages. But the problem of Ireland is not to be solved by ignoring it or even by practising what has sometimes been called conservative expectancy." The Premier admits that something must be done anent Irish affairs, but he is unwilling to state just what line of action the Government will follow.

Protestantism and Reunion

J. D. TIBBITS

ONE of the most striking of the many changes which have come over modern Protestantism, is an apparently sincere desire for religious unity. Evidences of this desire appear upon all sides. It has affected all the sects. It has given a new direction to thought. It has been the cause of a prolific literature. One fact, however, appears to have escaped attention, and that is that the entire movement toward reunion is little else than a concession that Protestantism has failed. It means a virtual undoing of the work of the last three centuries, as well as a condemnation of their theological history.

Only up to our own day the very idea of unity was ridiculed by those who are now first to admit its value. It was supposed to be a compound of spiritual tyranny and intellectual stagnation; while the multiplication of sects was considered, in some unexplained way, to be an evidence of profound thought and of religious interest. Now all is changed. A new standard of measurement has been imported into the problem by which the judgments of men have been transformed, and, in a large degree, reversed. Much of what was once looked upon as firmness of conviction is now seen to have been pride of intellect. "Manly self-reliance" turns out to have been, too often, a somewhat childish obstinacy. Those who, under the "Spirit's working," became the founders of new religions, are now known as the definite obstructionists of spiritual work.

Now the motive which produced this change is interesting for many reasons, and it is well to understand it clearly. Everyone who has read anything of modern Protestantism knows well its curious efforts to conform itself to what it conceives to be the spirit of the age. But though the spirit of the age is not all theological, and is even less supernatural, it has, without any question, some very definite methods and some equally definite theories. One of its ideas, which is perhaps more in control of modern life than any other, and which is to some extent both a theory and a method, is the idea of efficiency: and it is this which seems so to possess the thinkers of contemporary Protestantism that they have made it the very basis of their movement toward reunion. The point of interest lies, of course, in the complete reversal of process. The sects were made through motives supposedly supernatural. It is to be through motives admittedly natural that they are to be unmade. The utter lack of religious feeling in all this is distinctly suggestive, for though there are in the New Testament at least one or two hints regarding the unity of the faith, it is noteworthy that they are not appealed to in any way. It is perhaps quite natural that this should be so. Protestantism started with a theology which produced disunion as an inevitable result. To expect theology to

undo the very work which it has spent three centuries in doing would be to expect too much. It is little wonder then that the thinkers of this movement turn alike for their inspiration and their method not to Christ, but rather to such sources as the Steel Trust and the Standard Oil Co.

Yet even when the value of all this is admitted, there are still some very real difficulties to be overcome. Protestantism is a religion of private judgment, or, what is precisely the same thing, a scheme of theological impressionism. To expect anything like a general consensus of impressions is manifestly absurd, for impressions are as changeable as they are manifold, and even though such a unity might be here today there would be no possible guarantee that it would be here tomorrow. Two contradictories have therefore to be reconciled. On the one hand is a tested theory of efficiency: on the other a theology tending in its very nature to the inefficient. It is the claim of efficiency that it conserves motion, eliminates waste, and effects co-operation. The history of Protestantism, on the contrary, is a history of misdirected effort, ruthless extravagance, and mutual recrimination. How then are the two to work together? This question has been treated from practically every point of view; but various as the treatments are, they have one point in common. The necessity for compromise is universally admitted.

Now the basis for this compromise which is most widely urged, is the distinction between essentials and accidentals in the matter of doctrine. There is something both plausible and attractive in this distinction, especially to minds what are more or less superficial and unreflecting; yet it has been appealed to by many, who should know better, as an avenue of escape from the absurdities of impressionism. The fallacy of it all, however, becomes evident with but little thought, for the very distinction itself will be seen, upon analysis, to be every bit as subjective as the doctrines which it would distinguish. There is indeed a difference: but this difference lies not in the idea that impressionism reigns in the one and not in the other, for the truth is that it reigns equally in both; but wholly in the intensity of the impressions themselves. Thus if the doctrine of the Trinity impresses a man with sufficient force, that doctrine is to him an essential. It can become an accidental only by losing its power of affectation: and just as there is nothing to insure the permanency of an impression, so there is nothing to insure the permanency of its intensity. What may seem essential to one man or even to one age may seem the veriest accident to another. But in all cases it is the intensity that matters, and that in last analysis decides.

One rather interesting illustration of the handling of this problem appeared in a recent issue of the *Ladies'*

Home Journal, and was contributed thereto by a distinguished bishop of the Protestant Episcopal Church. Protestantism, according to this gentleman, despite the fact of its division, is at heart substantially one; and he proposes to bring the seemingly discordant sects into actual unity by the following ingenious process: There must, of course, be outward conformity, else there would be no union; and there must remain the principle of private judgment, else there would be no Protestantism. But conformity is, after all, outward, just as private judgment is, of its very nature, inward. There can surely then be no objection to a conformity of observance, if we do but retain the right of interpreting that observance as we will. Thus an Anglican and a Baptist might conceivably submit to Episcopal government, but the Anglican would still be free to believe in Apostolical Succession, and the Baptist equally free to deny it. So too, we might be treated to the spectacle of the Bishop of Fond du Lac and Dr. Lyman Abbott, for instance, celebrating the Eucharist at the same altar. The fact that one believed in a real presence while the other was equally insistent upon a real absence, would have no special significance. Their outward conformity would furnish a standing proof that in essentials they were one.

It would indeed be both gratuitous and unnecessary for Catholics to criticize either this movement in itself, or the arguments by which it is sustained. That the principles of Protestantism have tended from the first to disintegration, has been perfectly understood; while

the essential inefficiency of the whole scheme has been fully recognized. That they themselves should have come to see what others have always known, is undoubtedly an advantage to the cause of truth. That despite all the thought expended upon the question they should not see the one logical way to accomplish their desire, remains one of the impenetrable mysteries of theology. Every other path has been abundantly explored: the path of reason has been alone neglected; and that by those who claim to be the rationalists of religion.

And it would be interesting to speculate as to just what result might be expected, supposing that this unity of purely outward relations were to become a realized fact. Protestantism would still be impressionism. Theology would still be a purely speculative affair. There would be no definite contribution either to religious thought or to religious certitude. The teachings of Christ would remain no less subjective, and every bit as unknown and unknowable.

But would it gain for Protestantism the intellectual respect it has long since lost? Would it add an ounce of power to the moral platitudes which it now so impotently repeats, or augment the steadily diminishing congregations which listen to them? Or would it merely go down in history as one more attempt to effect the logically impossible, or at least to impart some mental and material respectability to a principle which time and reason alike have proved to contain within itself the elements of dissolution and decay?

Whitecaps on a Rising Sea

J. C. WALSH

Staff Correspondent of "America" in Ireland

"BUT some say the day will come when the Dord Fiann will be sounded three times, and that at the sound of it the Fianna will rise up as strong and well as ever they were. And there are some who say Finn, son of Cumhal, has been on the earth now and again since the old times, in the shape of one of the heroes of Ireland."—"Gods and Fighting Men." Lady Gregory.

The visit to Ireland of the three delegates from America, Mr. Walsh, Mr. Dunne and Mr. Ryan, arrested the attention of the English press by reason of the freedom with which they spoke of things that in England are not considered proper subjects for Irish discussion. Freedom from foreign invasion is a holy thing—in England. Resistance to military occupation is the sign of a proud and noble people—in Belgium. Permeation of a country's institutions by an alien and hostile neighbor is to be resisted to the death—in France. Americans are encouraged to speak freely about all these matters, provided they are careful about the application and provided they stay at home. It is a breach of the conventions to mention these topics at all in connection with

Ireland, and the real objection of England to the behavior of the delegates arose from the feeling that they had done something shockingly rude in using the same formulas in Ireland they had been encouraged to adopt at home. The effect produced in Ireland itself is to be traced to a different, but still abnormal, condition of mass mentality. In Ireland self-effacement is the standard of conduct. It is practised by the leaders; it is the daily habit of the people. All forms of nationalist expression are forbidden by the men who govern for England, and if attempted are repressed under threat or by application of force. I never saw a volunteer in Ireland, never heard the "Soldiers' Song," never heard a speech. But I have heard man after man and woman after woman explain how meetings had been prevented or broken up. I was chatting with Mrs. Skeffington one day when the door opened and in came Countess Markievicz with a joyous explanation of how she had fooled the police by holding a meeting that had been forbidden, but not just where it was announced, and had got away by motor car over an unwatched road. Mrs. Skeffington herself had appointments canceled by the police or the

military almost every other day. I have already described how Father O'Flanagan "put one over," as we say. The Irish leaders are always going to meetings, but they never speak. The people had become accustomed to this regime of suppression. And then these three gentlemen came amongst them and made speeches. The effect was astounding. All the time they were there they did not call a meeting, but everywhere they went a meeting came to them. They spoke, and they were not interfered with. Their progress was only comparable to that of the prophets of old. I have been told that all of them—and they are all case-hardened to crowds—were profoundly moved by sight of the masses of men and women who came to welcome them back from Limerick. They might speak; what a marvel! They spoke of elemental things; what a triumph! It was his failure to foresee this unbelievable thing that brought down upon Lloyd George's devoted head the storm of English indignation. They never knew how popular they were, but I came across some queer indications of it. A butcher quietly put away a joint he was selling. "That will never do for them," he said, as he reached for a better one. Shop after shop broke all its rules when their comfort was in question, and taxi patrons had to wait with what patience they could for drivers engaged even remotely in their service. It was a tremendous time.

Only a few weeks before, a Catholic prelate from one of the Dominions, who in his home sphere had caught something of the glamour of the imperialist pretension, had slipped into Ireland unobserved. When he came out he reported that the people were being driven like poor cattle, that if he had stayed a month he would be either mad or in jail, and that he had come away disappointed and disillusioned.

It is under these conditions that the men and women work who have been called to leadership. There was a taste of their efficiency in the way the American trip was stage-managed, amazingly well according to the British correspondent, but only on rare occasions is there any indication of how hard they may be working. What is more to the point, it is hard for the public to form a just estimate of their qualities.

Mr. De Valera, for example, really came to his present eminence on the unanimous endorsement of the contingent in prison. His reputation as a speaker and organizer was just well enough established to make it easy for the people at large to ratify the choice. His first act was to begin to organize the agencies available to him as thoroughly as if there was no other government nearer than London, and to do it without letting the Castle know what was done. He works so hard that he outrages all conventions concerning the taking of nourishment. If he has to attend to too much detail himself it is because he cannot always find new men ready to take the places of helpers in whom the police show too much interest. He sees an immense number

of people in the course of a week, and just works and smiles. English writers express mistrust of the good humor of the Irishmen they see. It sometimes almost looks as though the Sinn Feiners might be laughing at them. De Valera's smile is as disarming as any. When he chooses to be serious there is a very engaging simplicity about his speech. He speaks simply because he sees things clearly. Any one can see that, and every one does. One advantage, for him, in the present situation is that he is spared the trouble of frequently explaining. The people leave it to him, for indeed he is greatly trusted and profoundly admired.

Arthur Griffith is what some of the opponents of Sinn Fein call its "brains-carrier." As becomes a working journalist, he is a storehouse of information. He likes his controversy hot, and gives and takes in that sense. Like Brougham and his colleagues of the early *Edinburgh Review*, who "cultivated genius on a little oatmeal," Griffith was long supposed to be able to run a paper without capital and live without personal expense. Therefore his marriage was as great a shock to his friends as the stoppage of the sun was to Joshua's. But in twenty years he has familiarized a people with his ideas. He has made the paper *Nationality* pay. The best story I have heard of him was told me by a professor of French, one of whose pupils, a young namesake of mine, had written a thesis which, in the professor's views, fairly reeked of *Nationality*. The French visitor who read the thesis, and to whom Griffith was a god unknown, was enchanted by the essay, which opened to him new vistas of thought, a very surprising and wholly delightful experience. He was tremendously complimentary to the happy student. I found very bright business men full of confidence that anything in the economic field that needs to be done in and for Ireland can be done if Griffith will put his name down as approving.

John (or Eoin) MacNeill is a remarkably well-informed man, very delightful in conversation, one of those Northerners who know how to go to the heart of a situation and to make the most of a political opportunity. It is a sin and a shame, however, that the disturbed state of the country makes it necessary for him to withdraw an hour from his work as a historian. He has a long family of small children, and when he goes away on his jail vacation he misses their company. However, they have his brother James, who came home to enjoy life after a long career in the Indian service, and who apologizes to his friends for the untoward condition of some of his much-loved flower-beds on the plea that he took too much pleasure out of the company of John's children. Bless him! This interest in other people's children is a fad around Dublin, anyway. A woman told me it was not until a good four months after the rising that they were able to satisfy themselves with the provision made for the orphans left by those who had fallen.

Almost any day one can see Count Plunkett on an

outside car starting off for the Roscommon train to intervene in a labor dispute or to comfort some constituent who has come into collision with the forces of Empire. The Count and his lady, who experienced a lot of very ungentle handling by the English prison authorities, have adopted Lord Morley's formula that to be, to do and to do without are the real social desiderata, especially for patriots. Almost any day, too, in the warm weather one who enters the courtyard of the National University just before one o'clock can see and hear Dr. Douglas Hyde and a score of his pupils under the trees carrying on an animated discussion in Irish. If this fails, one can go to St. Stephen's Green at the fall of night and see another teacher and his class of young men and women perfecting their freedom in the ancient tongue while walking and chatting among the beauty spots of the green. Nor does one escape it by going indoors. I felt very humble one night amongst twenty persons of both sexes who all spoke Irish, and another evening with six of them. Among these were three or four of the younger leaders who get hardly any publicity at all, but who are working all the time. The *Dail Eireann* has two good men in Paris, J. T. O'Kelly and George Gavan Duffy, both of whom wear the gold ring pin which means that when one wearer meets another they are pledged to talk Irish. This does not prevent their headquarters in the Grand Hotel being the center to which drift Egyptians, South Africans and many of the other delegations from little countries in search of cheer or comfort or advice, for be it known that Paris wears a grey and forbidding look to the score or more of delegations representing non-powerful States, who are encouraged by the Big Four to chafe in idleness in their own quarters until the spirit moves them to go home unheard or unconsidered. They all much admire the way the Irish and their American associates command a share of the limelight for Ireland. Maybe they think the little gold ring pins account for it, but it isn't that. It is brains and ability and that curious Irish quality of sympathy they possess which bring to them friendly visitors from all over Europe and from the best-informed quarters in Paris, and put them in position to show others how to do what they do so well themselves.

Whether to Douglas Hyde the praise be given—I am sure he would be the first to disclaim it—or whether boys will be boys, the fact remains that the young men of the university spread themselves along the highest cornice of the noble new university building the day the American delegates were there. The truth is that in the student body Irish Ireland is very conscious of itself and of the times in which its youth is passed. Having learned how many of the boys of Pearse's school had followed the schoolmaster into the streets of Dublin the week of the rising, I ventured to put to a woman devoted to the cause, and who knew the circumstances, this question: How do you account for it that boys whose parents sent them to school found themselves in

the midst of war? I confess her answer floored me. "Why do you suppose we sent our boys to that school? Why do you suppose I sent my boy? (He was present at the conversation.) I wanted him to learn what it is to be Irish and to fight for Ireland." Somebody had told me that if all the men were carried off the women would take up their work. Anybody who wants to may disbelieve that. I don't. I got into an argument with a little wisp of a university woman as to what might happen if Mr. Wilson should contrive in Paris to have offers made to Ireland compromising the full Wilsonian doctrine. "And who is Mr. Wilson," asked she, "that he should propose for us, as good enough for us, the half of what he has fought for and got for others who do not deserve it half as much as we?" The word, as Mr. Clemenceau says, is to President Wilson. The rest of us must wait and see.

Going up to Paris from Rouen one day, I met in the train an American colonel, who had been spending his leave in Ireland. His ancestors had come from there a hundred and fifty years ago. In Dublin, at one of the closed hotels, the proprietor had said, "You are American, aren't you?" and found him a room. At another place, when he registered, he was told that his name was a familiar one around there. "You have your choice of the hotel and the club," he was told; "I am the manager of both, and I recommend the club." He sat next day and watched the people on parade, and concluded they were the most courteous, considerate, best set up men and women he had seen in Europe, and that the respect shown for women by the poorest dressed men was the equal of anything he had ever witnessed in a drawing room. All he saw afterwards confirmed these impressions, and he came away feeling there were no people like them. In London he met many fine upstanding fellows and many beautiful women, whereat he was greatly pleased also. Must there really be conflict? He hoped not. As we parted he said: "I wish my father had been spared to be home when I get there. We were four brothers, and he used to tell us the way we were going we would all have violent ends. Well, I am the last. One went at San Juan Hill, one the night Madero was murdered, one in an accident. I have just been through the Argonne and Lorraine and I haven't a scratch. I wish I could report to him. Still," he continued, "I don't know. If there's going to be any rough handling of these Irish people I've seen there may be a chance of it yet." The worst of soldiering is that it develops habits of direct thinking that are very unsettling to the painstaking investigator mind.

Another Break in the Sewer

AUSTIN O'MALLEY, M.D.

ABOUT three years ago when the effects of the war were not yet publicly evident, the Pharisees broke into the sewers and let spatter above the pavements of our cities the filth of "birth-control." The chief excava-

tors were Mrs. Sanger, Emma Goldman, Ben Reitman, Rose Pastor Stokes, and a little redcrested physician who approached the perfection of complete physical sphericity. Mrs. Sanger got thirty days' retirement, from a judge who was not sympathetic with "science;" the war showed everyone what birth-control had done to France; Colonel Roosevelt and other sensible people attacked these compatriots of the original Pharisees; and the crack in the sewer was apparently bricked over.

A few days ago, however, I smelled sewer gas again. There was a "Conference on Parenthood" in Philadelphia, organized by certain ladies who have so repeatedly read in the newspapers that science out-Banaghers Banagher as an all-round uplifter they now take even their nut sundaes in the truly scientific spirit; they are nothing if not scientific; and they met the other day to discuss parenthood in this scientific spirit. They asked a priest to give them the doctrine of the Catholic Church on some medico-moral questions, and he "wished them" on me. In my simplicity I went to the meeting and I found that "voluntary parenthood" is the latest fashionable term for birth-control. I am glad I fell into the sewer because I chanced upon a conspiracy which should be exposed.

They talked about "the high spiritual aspects of matrimony," which consisted in focusing the profoundest love of both parents on a solitary infant, and thus achieving not only intensive quality but no little saving in these days of painful prices for knee breeches. They narrated the harrowing tale of one poor ignorant woman in Kansas, who had seven children in six years on thirteen dollars a week and rheumatism, and deduced astoundingly comprehensive conclusions out of the cube root of zero. They defined nature and morality in four different ways in as many involved sentences, and did not care a *thraneen* for either, no matter what the definition. Their little souls rattled around like dried beans in the tin kettle of the irrelevant. Finally they asked my opinion. I gave it to them in that kindly patient spirit in which one throws his alarm-clock at the midnight cat, and went out to get the fresh air.

The appalling effect at present in all such meetings of the intellectually half-baked, and in the discussions of moral questions by physicians, "philosophical" societies, and similar haunters of the purlieus of science, is their serene disregard for human reason. Any infernal drivel that will combine easily with what they call their principles is presented with the shamelessness of naked savages, and defended with patronizing insolence. No one can refute them, answer them, or corner them, because they do not know when they are hit.

We used to lament that the education given in non-Catholic colleges omitted altogether any education of the will; now it as completely neglects the intellect, and concentrates all endeavor on stuffing the memory alone with real facts and counterfeit facts, as a Strasburg goose is stuffed with meal, until there is a fatty degeneration

of the liver, which affects the brain. Just recently these colleges ejected Latin and Greek, probably because the study of these languages has been known to result in intellectual development. One effect of this anarchy is that the ordinary Catholic high school is a better place to educate a youth than the best non-Catholic college, but what will be the effect on the whole country? Things have already come to such a pass that our educated people, or those called educated, are incapable of receiving the truth. An abstract argument has no more effect upon them than it might have on an Australian Bushman. Present the most perfectly reasoned argument to them on an ethical subject so that there is no possibility of evading the conclusions, and in ten seconds a bit of tender sentimentality will knock the argument galley west with them. The American mind is becoming not feminine but effeminate, as far as the power of reasoning is concerned.

The real motive, however, for mentioning this evil subject again is that conspiracy I spoke of in connection with the voluntary parenthood Soviet. I discovered that there is a determined and very confident effort being made to repeal Section 211 of the Federal Penal Code, which makes it a felony punishable by a fine of not more than \$5,000, or imprisonment, or both, to give out by mail or otherwise any obscene literature. This law explicitly and wisely includes in the category of obscene literature all printed or written matter which describes contraceptive methods. The Voluntary Parenthood League of New York City is trying to have this law so amended that anyone may send out literature describing contraceptive methods. It is distributing a pamphlet which revamps all the old maundering that S. Adolphus Knopf and others inflicted on us in 1917. This league also asks for contributions to help carry on the work of the voluntary birth-controllers.

The pamphlet says Holland has been publishing contraceptive methods in clinics for nearly forty years, nevertheless the population of Holland has increased. *Post hoc ergo propter hoc*. It contends that the Dutch birth-rate between 1876 and 1911 dropped from 37 to 28 per thousand, and the death-rate from 23 to 12 per thousand, and the infantile death-rate from 180 to 90 per thousand. I do not know whether these figures are true or not, but they probably are. I have not looked them up because they are altogether irrelevant. All they mean is that the general death-rate has been lowered by modern sanitation, and thus population tends to increase despite the voluntary parenthood rascals. The pamphlet insists, however, that the best means to have a big population is not to have children, and the curious fact is that the "scientific" ladies at these meetings believe them.

The writer of the pamphlet answers the objection that spreading this contraceptive knowledge would result in lowering moral standards among our youth by the sage remark that if it does there is "something seriously wrong" with the older generation which has brought them up. The pamphlet adds to this brilliant refutation

that what we need is general sex education for everybody's children, Papists included. We shall probably have that sex education slipped in as a rider at the eleventh hour on the Smith educational bill. The pamphlet insists that morality cannot be produced by legislation. It can, and it cannot; but immorality, the important matter here, certainly can be produced by legislation, as it often has been produced. The Smith educational bill, for example, will produce more immorality in the long run by its destructive effects on Catholic education than with the "swiveleers" at Washington who made the "protective" regulations for the army and navy. That Smith law, or something just as evil, will almost certainly be passed soon. Even the Presbyterians and Methodists, when they are not practising their religion of swatting John Barleycorn, are beginning to see that public-school education in the United States has fallen into the cellar of a national menace. The illiteracy, too, discovered by the draft during the war, especially in the South, was astonishing to people who had been reading only newspapers. There will be Nebraskan riders stuck in to harry the teaching nuns. There will be revolutions in the methods of fact-mongering which now take the place of education, and which are being imitated even by our own Catholic schools—What size collar did Walt Whitman wear if he did wear one? Who was the Jewess that sat on the windowsill in "Ivanhoe"? What were the alleged poems that Whittier succeeded in having printed? Were the Irish that won the Revolutionary War Anglo-Saxons? When the children know how to answer these important questions they have been left ecstatic on the sun-kissed crest of the uplift.

The pamphleteer asks "Are not the methods of the Voluntary Parenthood League dangerous to health?" The answer is in the negative, but it is certainly false. They always injure the physical health seriously and kill all spiritual health. Another question is: "Is not the method contrary to nature?" The answer is, "Yes, if by nature you mean mere animal nature; no, if by nature you mean the whole of nature, including evolution and the mind of humankind," and so on. The whole miserable creed is a festering mass of such moral and intellectual rotteness.

The practical conclusion is that decent men in Congress and out of Congress must see to it that these birth-controllers, who are cursed with the itch to spread pornographic literature over the land, are not allowed to sneak in a repeal of the present excellent law. They will get a repeal if they are not blocked, because Congress is full of Faith Healers, Mormons, men in tandem marriages, pseudo-evolutionists, "scientistics," and Catholics who are politicians substantially and Christians accidentally, after a mission. In this matter, as in every other affair of public polity, we are likely to salve our consciences by writing a letter to AMERICA, but one cannot drive out this devil by writing to AMERICA alone.

American Accomplishment

JAMES J. WALSH, PH.D.

THE late Mr. Joseph Pulitzer, having made a very large fortune in what a great many people with some right to an opinion have considered a debasement of modern journalism, left certain inconsiderable sums to found prizes for literature and history and traveling scholarships in music and art, to be awarded each year. The formal reports of the juries of award for the present year are now before us. They are full of matter for thought and for comment. There is no doubt about the ability of the jurors, and their decisions would seem to indicate their definite resolve to be perfectly candid in their reports and to make no awards unless deserved.

In the light of the thorough-going self-complacency with which most people in our time express themselves as perfectly confident that we are making wonderful progress, it is extremely interesting to review the reports and note how often the declaration has to be made by the jury that they could find nothing worthy of merit. The prizes are given in nearly all departments; in journalism, of course, as might be expected from the donor, in history, in fiction, in dramatic literature, in music and in art. In spite of the manifold activities of Americans in all these activities and the immense number of people who are engaged quite seriously in them, the surprise is to note how often the jury literally had to refuse to stultify itself by awarding a prize.

Think of the number of theaters in New York, some three-score, all of them making money this year, I believe, most of them more than ever before, and then consider that this is the only report that the Pulitzer jury on dramatics can make:

For the original American play, performed in New York during the year, which shall best represent the educational value and power of the stage in raising the standard of good morals, good taste and good manners \$1,000.00. Jury: Hamlin Garland, Chairman, Richard Burton, Clayton Hamilton. The decision of the jury was that no play produced in 1918 was of sufficient excellence to merit the award.

One thing is perfectly sure that the jury will find plenty of people to agree with them. No other possible decision could have been made. More plays, or "shows" at least, are making money in New York than ever before, but all of them are so trivial that no one thinks of them for a moment as literature. At the best they are merely presentations of a series of superficial interests in life, their characters mere stalking horses representing certain notions of the author, or lay figures supposed to represent certain ideas that are popular and therefore likely to have a wide appeal: at the worst, well! they are unspeakable. There are good critics who say that not a play written so far in the twentieth century has the slightest chance to survive more than a decade or two. The failure of award is not due to absorption of interest in the war as might perhaps be thought. This condition of affairs was just the same be-

fore the war. The war year 1918, then, occupies no bad eminence in the matter.

Note too that our theaters were never so beautiful as a rule as at the present time. New York has in the past few years acquired some really handsome theaters. To find their equal we have to go back to the second and third centuries after Christ, when so many cities throughout the Roman Empire were building theaters and amphitheaters and when Roman talent was taking the product of Greek genius for its models and achieving some brilliant results. How interesting it is to realize that from that period also we have no dramatic literature that has been preserved for us because, as we know very well, there was none worth preserving. The tooth of time is the great critical masticator of human products that are to be spewed out of the mouth of humanity and forgotten. We know that in the second century that which attracted people to the theaters was "shows of various kinds, dancing girls, music and spectacle." Roman writers declared that women went to the theater much more to be seen than to see. Mere farces became the favorite plays. Beautiful theaters were the scenes at best of rough horse-play—the adaptation of the harvest amusements of the countryside—often with improvised dialogue and local hits and satires on the authorities with interludes of music and dancing. The pantomime, like the movies without words, became a favorite resource for people who did not want to think. Above all dancing girls imported from the various countries, came to stimulate the jaded senses of the Roman men and to show Roman women how to attract the males.

We in our time are but repeating a previous phase of history when luxury and riches came to another great republic and so there should be no surprise that out of hundreds of plays nothing produced last year in New York deserved to be given a prize.

There may perhaps be some surprise that in spite of the fact that the prize for the best book of the year upon the history of the United States is \$2,000.00, the decision of the jury was that no book deserved it. I wonder how many Ph.D.'s with theses represented by monographs on the history of the United States were conferred last year. Such degrees are supposed to involve original work and surely there would seem to be some right to expect that one of them would be of sufficient excellence to merit the award, but none was. It is not so surprising to find that no editorial published during the year "the test of excellence being clearness of style, moral purpose, sound reasoning and power to influence public opinion in the right direction" was considered worthy of a prize, though recalling the amount of journalistic writing it is surely rather disturbing to our self-complacency to find that no example of a reporter's work during the year was considered worthy of recommendation for an award, "the test being strict accuracy, terseness, the accomplishment of some public good commanding public attention and respect."

Probably the most interesting award for most people is that which is thus set forth "For the best American biography teaching patriotic and unselfish services to the people, illustrated by an eminent example, excluding, as too obvious, the names of George Washington and Abraham Lincoln, \$1,000.00. Jury: Paul Elmer Moore, chairman, Edward Channing, Meredith Nicholson. The jury recommends the award be made to the 'Education of Henry Adams,' written by Henry Adams." There now is at last an award. We might have expected much that would be valuable as an example in a great crisis. Surely it is a *lucus a non lucendo* when we are offered under this rubric the sketch of the life of the harmless prig Henry Adams. No one felt his utter lack of usefulness to the world of his time more than he did himself. He was a looker-on in Athens, but not a doer of things and here is his biography awarded a prize as "illustrated by an eminent example" of value only a little lower in the scale than George Washington and Abraham Lincoln. Surely poor Henry Adams was at the very opposite pole of life in every way from Americans who do things. Well! juries have to do the best they can and they do not all care to confess the negativeness of our period so they are sometimes put to some far-fetched solutions of the problem of finding literary products worth crowning in our time.

We are doing so much work in fiction here in America, that is, so many stories are published every year which sell well, it would seem that surely here out of all this mass of material some really great work of fiction could be chosen for crowning. Long ago Horace said "*Parturiunt montes nascetur ridiculus mus*," "The mountains are in labor, but only a puny mouse is born," and a couple of thousand years later the expression fits exactly our condition with regard to fiction. The award is given to the "Magnificent Ambersons" by Booth Tarkington. Of course it is not the jury's fault, if this is all that they could present: they can only choose out of what is before them. I venture to say, however, that perhaps nothing will serve to show how sterile was the year 1918 in American fiction than the fact that the distinguished jury had to pick out "For the American novel published during the year which shall best present the wholesome atmosphere of American life, and the highest standard of American manners and manhood" Booth Tarkington's very interesting, but quite trivial book. He holds the mirror up to nature as it were, but his story reflects only the surface of things, and the presentation of human nature, so underdone, is far from the purpose of story-writing "whose end both at the first and now was and is to show virtue her own feature, scorn her own image and the very age and body of the time his form and pressure." Perhaps Shakespeare's standard is high, but then it is the only standard for anything that may be expected to live until the year after next, and works of fiction that deserve a prize should live at least that long.

In music a traveling scholarship worth \$1,500.00 is

offered on the Pulitzer foundation, but the recipient must have afforded some evidence of musical taste and ability. Think of all the musical comedies that are successful and all the homes in which phonographs of one kind or another grind out classical music—*sometimes*—(the advertisements declare this a musical age), and of all the teaching of music there is, yet no award could be made. Thank God the jury awarded the traveling scholarship in art, so the country was not lost entirely to esthetics last year.

One is tempted to wonder whether what has actually happened is not just exactly what the acute observer of men and things, Mr. Joseph Pulitzer, intended when he instituted the prize. Probably no one knew better than he how self-complacently vain this generation is over its accomplishments and how ready it is to laud its own progress and yet how little of what it does amounts to anything really worth while. We might ask: Could any better way be chosen of making the public of our time understand this than the method of establishing prizes to be awarded for literary productions of merit which actual experience would prove either could not be awarded at all or at best when the awards were made they would often prove to be just a little ridiculous—to say nothing worse? Who shall ever know?

Christian Science a Paying Venture

FRANCIS BEATTIE

WHEN Mrs. Mary Baker Glover Patterson Eddy, founder of Christian Science, first met Richard Kennedy, he was working in a box factory, and living at the home of Captain Webster at Amesbury, Massachusetts. He was then a lad of about eighteen years of age, with his full share of Irish wit. The then Mrs. Glover looked upon the youth as a successful practitioner "in the making," and he proved to be a worthy student. After the "discoverer" of Science had been requested to leave the Wentworth home, after she had failed to induce Mrs. Wentworth or Mrs. Crosby of Albion to leave their homes to go into the business of teaching and practising the Quimby Science, Mrs. Glover turned to Kennedy. Hiram Crafts had failed as a "cure-all" project, and Kennedy was the last hope. Mrs. Glover realized that although she could "teach" her system, yet without a practitioner to "demonstrate" it, all was lost. So Kennedy agreed to work with Mrs. Glover for a period of three years, and the pair opened an office in Lynn, Mass., renting rooms over a private school and using them both for offices and living quarters.

Mrs. Glover began to explain that matter did not exist and that pain was error, while Kennedy hung his shingle on a tree, announcing merely: "Dr. Kennedy." Patients flocked to him and within a month it was not difficult for him to earn the office rent. He soon had Mrs. Glover out of the financial rut in which she had so long lived, and the lady, freed from the bread-and-butter problem, had more time, no doubt, to listen to that "divine" voice

which was about ready to announce the discovery of another religion. It was in the summer of 1870 that the queer pair started out on their business career and it is related that Mrs. Glover frequently told Richard Kennedy that he would live to "hear the church bells ring out" her birthday; that she would soon found a new religion whose followers would reverence her, and so on. Kennedy did live to hear the bells of the Christian Science Church at Concord proclaim the birthday of Mrs. Eddy, in the summer of 1904. She often declared that she had discovered something the world had long been waiting for and that the world must pay her for the discovery.

The members of Mrs. Glover's first class in Lynn paid \$100 for the course of twelve lessons, which were concluded in three weeks. That was before the time that "God impelled me to set a price" on the instruction, and Mrs. Eddy was "led to name \$300 as the price," but the pupils of the first class likewise agreed to pay Mrs. Glover ten per cent of the annual incomes derived from the practising or teaching of Science. She then called her system the "Science of Man" and her sole stock in trade was the Quimby manuscript, which each student was obliged to copy, though usually put under a \$3,000 bond not to let others see it. The early pupils of Mrs. Glover, too, agreed to pay her \$1,000 in the event that they did practise or teach Science. The fact that most of them were shoe-workers, in rather straitened circumstances, evidently did not alter the value of the bonds so lavishly demanded by their teacher. Degrees, too, were lavished upon her students by Mrs. Glover. As soon as they had concluded the final lesson of the course, Mrs. Glover addressed the student as "Doctor," often writing letters of congratulation, appealing to the vanity of her pupils by addressing them by their easily acquired title.

As Mrs. Glover's classes grew larger and Dr. Kennedy's practice continued to flourish, disagreements arose between the two. Kennedy tried to induce Mrs. Glover to modify some of her claims about the Quimby Science, and when she began to tell people that she could hold her finger in the flame of a candle without feeling the fire or pain, Kennedy was ready to "quit." Mrs. Glover, always imperious and tyrannical, became more so as prosperity dawned. She had evidently never heard of the "don't bite the hand that feeds you" theory, and forgot that she owed her prosperity to Kennedy.

The straw that broke the combination was laid, when on Thanksgiving night of 1871, Mrs. Glover, beaten at cards by Kennedy in the home of a friend, declared that he had cheated. This trifling incident rent asunder the partnership. Arriving at their rooms late in the evening, Kennedy tore up his contract with Mrs. Glover and threw it into the fire. Mrs. Glover fell to the floor in a swoon, but Kennedy had made his decision. So long as they were together, Kennedy had paid the living expenses of both and in addition had given Mrs. Glover half of the remainder of his income, while she retained all that she herself made as a teacher of Science. When they

settled their accounts and Kennedy started out "on his own hook," Mrs. Glover had about \$6,000. About three years later, Mrs. Glover purchased the first official headquarters of Christian Science, at 8 Broad Street, Lynn, Mass. She paid \$5,650 for the property, assuming a mortgage of \$2,800. The first floor was rented, Mrs. Glover using as her study a little room on the third floor, lighted by one window and a skylight. Here she completed "Science and Health," and here the "faithful" for years came to see! For years, too, frescoed over the door appeared "Thou shalt have no other gods before me."

It was here that Mrs. Glover married Asa Gilbert Eddy, her third husband. He came to her as a student, through another pupil. After successfully running a "spinning jack" in a woolen mill, working in a baby-carriage factory, and selling sewing machines, he finally climbed the dizzy heights of the twelve lessons and secured the degree of "Dr." from Mrs. Glover. Eddy was thrifty and economical. He saved his wages, and until he married Mrs. Glover he lived alone, doing his own housework, including the washing, and making his own trousers. New Englanders declared that he "could do up a shirt as well as any woman," and he must have been a welcome addition to Mrs. Glover's household. The ages of bride and groom were given in the marriage license (1877) as forty years. As a matter of fact, Mrs. Glover was then in her fifty-sixth year, but as her weaver husband explained, "a few years, more or less," made no difference! The little man goes down to an enduring fame in Mrs. Eddy's "Retrospection and Introspection," where she calls a chapter, "A True Man," and says:

My last marriage was with Asa Gilbert Eddy, and was a blessed and spiritual union, solemnized at Lynn, Mass., by the Rev. Samuel Barrett Stewart, in the year 1877. Dr. Eddy was the first student to publicly announce himself a Christian Scientist, and place these symbolic words on his office sign. He forsook all [selling sewing machines] to follow in this line of light. He was the first organizer of a Christian Science Sunday-school, which he superintended. He also taught a special Bible-class; and he lectured so ably on Scriptural topics, that even ministers listened to him with mingled surprise and approbation! He was remarkably successful in mind-healing, and untiring in his chosen work. In 1882 he passed away, with a smile of peace and love resting on his serene countenance.

As a matter of fact, the first attempt to organize the Christian Science church was made in 1875, two years before Mrs. Glover had heard of Eddy. On May 26 of that year, a meeting was held to devise ways and means of renting a hall and paying Mrs. Eddy as "instructor" for a period of one year. D. H. Spofford was one of the three men appointed on a committee for this purpose. On June 8, of the same year, Spofford was chosen treasurer of "the society to be known as 'Christian Scientists.'" It was Spofford who brought Eddy to Mrs. Glover as a pupil.

But truth never bothered Mrs. Eddy nearly so much as error did. Thus her son, George Washington Glover, took his mother at her word when she wrote him that she

could not give him any money because she was not allowed to use her money as she wished, and that Calvin Frye and other Scientist officers compelled her to account for it. A suit was in consequence brought by him, in 1907, against ten prominent Scientists, including Mr. Frye. The case is still fresh in the public mind and was withdrawn only after Mrs. Eddy had placed her estate in the hands of trustees, bonded for \$500,000. This lawsuit disclosed still another phase of Mrs. Eddy's disregard for the truth. Although securities belonging to her were brought to Concord in 1893, and although in the beginning of 1899 she had \$236,200, and in 1907 about \$1,000,000 worth of taxable property, yet in 1901 a statement to the Concord assessors was signed to the effect that the entire value of her taxable property amounted to \$19,000. This statement was sworn to many successive years, by Calvin A. Frye, Mrs. Eddy's personal representative.

Frye himself was a machinist before he became a scientist. After the death of her third husband, Mrs. Eddy summoned Frye to her and it has long been charged that while Mrs. Eddy lived he was never twenty-four hours away from her beck and call. Certain it is that he never left her, though she rigged him out in the livery of a footman when she drove through the streets of Concord. Although the leading Scientist of his day, he had few friends outside Mrs. Eddy's home, and grave charges were leveled at his luckless head. Mrs. Eddy demanded of her followers all that they had to give. Frye lived the command to the letter. When his own father died, it is related that he had so short a "leave of absence" to attend the funeral that he stopped the carriage on the way to the cemetery in order to catch the first train for Boston, and to Mrs. Eddy. He had then been four years in the service of Mrs. Eddy. A few years later, when his sister died, he paid no attention to the matter, refusing to advance a small sum of money to help defray the expenses of the funeral. Death had become a "belief" which Frye evidently did not think should be permitted to disturb him.

But why discuss the "divinely ordained" founder of the great Christian Science religion further? Do we not know that the "Mother Room" of the Boston Church of Christ, Scientist, boasts a stained-glass window, showing Mrs. Eddy searching the Scriptures, guided by the rays of a brilliant star? Besides, didn't Barnum say something about a certain species being "born every minute?" And why should "mind" be concerned with truth?

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

Votaries of Change

To the Editor of AMERICA:

In these days of change we may reasonably doubt the prudence of a readiness to assure the votaries of change, that what they propose is, after all, not so difficult for Catholics as many think. Was it wise, for instance, when there was danger of a drastic Prohibition law to proclaim the teaching of moral theolo-

gians that juice pressed from the grape, or from raisins that had been steeped in water, is valid matter for the Holy Eucharist, and therefore may be used in case of necessity? The obvious conclusion was for the lay mind that, were wine absolutely shut out, every priest might go on without ado saying Mass, with this difference only, that instead of wine, he would use our modern "grape-juice." Here there is not a little confusion. What an individual may form his conscience to in some special urgent case, is one thing; the changing of the practice of the Church for a whole country and for an indefinite time is altogether another. This would be a matter for our Bishops to take up, and they would hardly settle it without recurring to Rome. Supposing, then, that the case could arise, and this supposition was in the minds of those whose prudence we question, to forestall in any way the decision of those who alone can decide, and so to hamper their action, would be at least unbecoming.

Besides one may suspect that our Bishops and the Roman Congregation of Rites would find a very decided difference between "grape-juice" and "the juice of the grape." The latter is held to be valid matter because it is "the fruit of the vine." But this term must be taken specifically for the perfect natural product, not generically; "the fruit," not "a fruit." Vinegar is also a fruit of the vine, but it is not valid matter for consecration. "The fruit of the vine" is specifically wine; and juice pressed from the grape is wine in the making. It contains the natural ferment, and if left to itself will by the process of nature reach its due perfection. Not so grape-juice. This has been so manipulated and sterilized, as to prevent it from ever becoming wine. It is, then, a fruit of the vine in the same sense as vinegar, but it is in no sense the fruit of the vine. However, this is said, not as an assertion, or polemically, but suggestively only, as indicating that in the settlement of so important a question, points may come up which would hardly occur to the lay mind.

The reformation of the calendar is another very delicate matter. The division of the year into months and the number of these may be a purely civil affair not touching the Church at all. The year and its divisions have been made by nature, as we learn in astronomy, very complex: the Gregorian settlements seemed to simplify it as far as could be expected. But a passion for a further and perhaps only apparent simplification proposes to touch the weeks. Here the Third Commandment must be reckoned with; for what it prescribes formally no human power can change. Let us see what theologians have to say. The Ten Commandments propose more definitely in the name of God, what is contained in the natural moral law. The Third Commandment differs from the others in this, that it adds to the moral, natural obligation, a ceremonial obligation binding formerly, but now abolished; since with the new dispensation all such obligations of the Mosaic law ceased. What were the ceremonial obligations? All hold that such were the observance of the seventh day and rigid abstinence from servile work, which commemorated the ceasing from creation, and typified Christ's rest in the tomb and the rest laid up for God's people. These observances passed away with the coming in of the new creation. What is the moral obligation that still subsists? The giving of a certain time to exterior worship and the cessation from labor incompatible with that worship. What is this certain time? St. Thomas appears to imply and Suarez asserts that in the old law the prescription of one day in seven was not ceremonial, but moral. He points out that the days of the week, as we now observe them, rest on Divine Revelation of the day succeeding the completion of creation, with which the succession began; but concludes with St. Thomas that the adoption under the new law of the same rule is of ecclesiastical institution only, and so also the observance of the first day of the week.

The observance is of ecclesiastical institution and it

made its way but gradually. But it is an institution of that Divine authority which Christ communicates to His Church. St. Thomas indeed joins with this the *consuetudo populi Christiani*; but this he does in contradistinction to the precept of the law, not to deny that the customs resulted from a Divine impulse; since its very universality could imply this.

The week, as we have it, is at least dependent on Divine Revelation. Its orderly succession is unbroken, certainly from the giving of the law on Mount Sinai, probably from the beginning of the human race, never interfered with, except for a brief space during the French Revolution. Our Sunday is successively an exact number of weeks from Our Lord's Resurrection. Its observance is the authoritative determination of the particular day on which the Divine command to sanctify one day in seven, at least probably still subsisting, is to be fulfilled. The simplification of the calendar that calls for the beginning of every year and every month with the same day, by introducing in every year an inter-calary day of new name, would reduce all these facts to mere conventionalities. Suarez admits the absolute power, but denies the moral power on very grave grounds. The first of January, 1922 will really be Sunday, and the first of January, 1923 will really be Monday. If it be called Sunday, the reality is lost; a mere convention takes its place. Whether such a change be, under the circumstances, within the competence of even ecclesiastical authority, only the supreme ecclesiastical authority can decide definitely. Theologians may well study the question with Suarez (*De Relig., Tract., 2, lib. 2, c. i., 4*), it is hardly a subject for popular discussion with the inevitable consequence of the formation of a public opinion, that may easily embarrass that supreme authority.

Los Gatos, Calif.

H. W.

An Insult to Catholics

To the Editor of AMERICA:

A Protestant minister who signs himself Rev. Webster Browning, writes the following in the *Missionary Review of the World* for May, 1919, about one cause of intemperance in Latin America:

In the third place, the influence of the Roman Catholic Church must be taken into account. Many of the Orders have great vineyards, and the members set an example in the consumption of the product. Estates are willed to certain saints and thus continue their nefarious influence long after the death of the testator.

It is the practice of Catholics when addressing the public in a secular paper on matters of religious differences, to do so with utmost care and delicacy for fear they might offend some one not of their Faith. Is this the policy that certain Protestant ministers follow when they want to air their views on temperance? Time and again have I read such statements as the above in the *Missionary Review of the World*, which is advertised in the "American Newspaper Directory" as a secular journal. Time and again have I read, also, and especially during the war, that the Y. M. C. A. was for the benefit of all denominations and creeds. The *Missionary Review* is one of the prominent magazines in every Y. M. C. A. It is also found in many public libraries. Is there a sane man or woman in the cities of San Francisco and Oakland, or anywhere else, who upholds that a false and a very insulting statement like the above about the Catholic Church in South America is for the benefit of the Protestant denominations?

Let us see how much truth Mr. Browning's statement contains. He is discussing "Temperance Movements in Latin America." It is not to be presumed that he does not mean what he says or does not say what he means. An educated man of his cloth would not use ambiguity in a public article for a magazine. But I will take him at his own words. "Many of the Orders have great vineyards and the members set an example in the consumption of the product." Is there a broad-minded non-Catholic who will stand for the insinuation in such a

statement? If the "many Orders" by setting an example in the consumption of the product are teaching the people of Latin America to use wine moderately, then Mr. Browning must be insane to reproach these many Orders, since Christ Himself used wine and turned water into wine. But that is not what Mr. Browning means as is clear from the following: "Estates are willed to certain saints and thus continue their nefarious influence long after the death of the testator." Is the nefarious influence, here referred to, the teaching of temperance? Oh no, emphatically no. It undoubtedly means drunkenness. There is no doubt that the many Orders in South America are an obstacle to the progress of Protestantism or Prohibition in South America, and it is possible also that Mr. Browning is taking his revenge on them by speaking of their vineyards, but that is not what he gives us to understand.

Protestantism has never made much progress in Latin America, and, with all due respect to many of its members, Protestantism is out of its atmosphere in any Latin country. The remarks of Mr. Browning concerning temperance in Latin America are not helping the progress of his mission in that country. When you hear that certain towns, or villages, or hospitals, or asylums, in California were called after some saint by the early Franciscan Fathers do you understand that these towns, or hospitals, or colleges were willed to certain saints? No, of course not. When you hear of a ship, of a plantation, of an asylum having been named after some saint in South America, do you understand that the thing in question is willed to the saint and that thus he continues his "nefarious influence?" It is not so many months ago, if Mr. Browning and other *Missionary Review* readers will recall it, that a certain Protestant minister in Seattle, Wash., was brought into court in that city and found guilty of having published a bogus oath about the Knights of Columbus. The *Missionary Review* or the Rev. Mr. Browning might have to do the same thing in regard to "nefarious influence" of the "many Orders" in South America. If the people of California practised temperance under the influence of the early Franciscan Fathers who taught the people the cultivation of the vine, who made wine and set an example of sobriety in the consumption of the product, and this is undoubtedly the case, how is it that the many Orders in Latin America who have done the same thing "continue their nefarious influence?"

Why is it that the Rev. Mr. Browning, like other missionaries of his creed, cannot write about temperance in South America without giving the Catholic Church a slap in the face? He not only attacks the Religious Orders, but he also says: "The influence of the Roman Catholic Church must be taken into account."

The present writer lived in Latin countries for three years, and in all that period he never noticed that vineyards caused drunkenness or exercised a nefarious influence. The mere presence of the ocean does not cause drowning. The *Bulletin of the Pan-American Union* speaks very differently from the Rev. Mr. Browning. This is a high-class magazine, published in Washington by the Bureau of the Pan-American Union. Its mission is to make known the truth about North and South America to the inhabitants of both continents. Speaking of the province of Quebec in connection with that province's attitude toward Prohibition, the *Bulletin* for June, 1919, says:

Quebec is not a drunken province. Like other regions preponderately Latin, the population consists of wine-drinkers, and wine-drinkers are very rarely drunkards. The most temperate parts of Europe are the wine-drinking countries, and the same can certainly be said of South America (p. 66).

This testimony cannot be questioned, and yet the Rev. Mr. Browning says the contrary. It is deplorable that a minister of religion should slander the Church, and it is much to be regretted that the Y. M. C. A. should admit to its reading rooms a magazine which carries such misrepresentations. The prac-

tice of the K. of C. is in striking opposition to this. Search the K. of C. halls from coast to coast, from Russia to France and you will not find any false statements about Protestantism. Campaigns of slander, even in the interests of Prohibition, will not do the cause Mr. Browning represents any good.

Oakland, Calif.

RICHARD E. DELANEY.

Christianizing the Italians

To the Editor of AMERICA:

"Meantime the Catholic Church, thank you, is doing very well," concludes Francis Beattie in the article on the Waldensian and Protestant Episcopal entente in AMERICA for June 21. I have for many years been interested in the Italians in the city where many of the Colgates reside and, where they have made observations with different conclusions, perhaps, from those arrived at in that article. A survey was recently made by a committee of the Woman's Club of Orange to ascertain the agencies working for the Americanization of our foreign residents. The report shows that there are 7,000 Italians in Orange, the pastor of the Italian church reported that about 200 Italians might be said to attend his church. The pastor of the largest Catholic church reported ten or twelve. The pastor of the other Catholic church refused to make a report. I know he has not many. I do not know the exact number of children he has in his school, but the other parochial school has not more than ten or twelve. How long are Catholics to continue shrugging their shoulders and saying the Italians will always be Catholics? "Meantime, the Catholic Church is doing well." These figures are not true for this town only, I know of four others where they are practically repeated. Somebody had better Christianize the Italians.

South Orange, N. J.

B. M. D.

Criminal Apathy

To the Editor of AMERICA:

Does the Catholic program of after-war reconstruction include educating the Catholic masses to a realization of the menace of the unclean stage and moving-picture? We have reason to thank God that no Catholic is directly responsible for the debasing of the theater and the screen, but we cannot avoid all responsibility for our toleration of a state of things we might suppress. Is it not to our shame that in cities with numerous and imposing Catholic churches, schools, organizations and thousands of practicing Catholics, we permit plays to be given and pictures to be shown which mock at virtue and attract to vice, which outrage decency and poison the minds of countless innocents? Who are the owners, managers, authors and players in these productions? Certainly not Christians. Meanwhile Catholics are silent. If we continue to be silent for twenty-five more years, we shall find ourselves and Christians generally a despised minority.

Brooklyn, N. Y.

DOMINIC CONLON.

Use the Daily Press

To the Editor of AMERICA:

In regard to the many letters concerning the advisability of starting a Catholic daily newspaper, it seems to me that, while waiting for a solution of the question, we might take the advice so often given by your correspondents: "Use the daily press." The cheapest, and yet a satisfactory way, to do this at present, would be to publish Catholic truths continuously, following the order of the catechism, in the principal papers of the country. One point could be explained each day, or every Saturday and Sunday, in a short interesting article of less than two-hundred words. To pay the cost of sufficient space would be a simple task for the parishes in the different cities. It should also be an easy matter to find a priest willing to write the articles; and thus a beginning would be made, with ample room for change or development. First make known the truths of Christ in an orderly manner.

New Madrid, Mo.

D. J. R.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 16, 1919

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The Smith Bill and "Constructive Criticism"

OLD DOCTOR BUMPUS allows he can cure a burned hand by soaking it in chemically pure hydrofluoric acid, and he resents all criticism. To any who, timidly and with whatever respect may be due, suggest that since the acid will burn away what the original fire leaves untouched, the cure seems worse than the ill, he replies with vigor, "Why do you always find fault? What I want is *constructive* criticism, the only kind that builds up. You fellows are always pulling down." In his gentler moments, he is willing to adopt a compromise, substituting the milder sulphuric acid, and prescribing daily washes of mingled vinegar and salt-peter. But hugging to his bosom his sheathed bottle of hydrofluoric acid, he will never agree to so "dark age" a proceeding as complete rejection of his remedy.

With non-essential changes, the tale has its application to the controversy on the Smith bill for the establishment of an educational dictator at Washington. No one has denied or cares to deny, first that an education is a present necessity, and next that some States have acted as if it were an obstacle, rather than a help to success. But omitting for the present the rather pertinent fact that the Constitution nowhere authorizes the intrusion of the Federal Government into the local schools, it is by no means clear that the suppression of the authority of the recreant States over their schools is a remedy. On the contrary, beyond all doubt the Smith bill is so much chemically pure hydrofluoric acid, the genuine original remedy invented by old Doctor Bumpus.

"Constructive criticism," it need hardly be said, while always preferable to criticism shot from a blunderbuss, is not always available. In any case, the one thing which cannot be applied to the National Educational Association's Smith bill is constructive criticism. From beginning to end it is wholly bad, not in the things it would do, but in the manner in which it would do them. Nor is there room for compromise, a change to sulphuric acid. The sole method of dealing with this foreign importation is to kill it. The basic principle of the Smith bill is Federal control of the local schools. It is impossible to get away from the fact that what the Government pays for, the Government, or in this case, the crowd of edu-

cational marplots who will flock to Washington, will control. With the exception of Federal control of religion, there can be no more deadly enemy of Americanism than Federal control of what the children of the country may study. Nor does it seem wise, to adopt the words of Senator Thomas, criticising the Smith bill, but not "constructively," in the Senate some days ago, "to foist another bureaucratic institution upon the Government, with its added swarms of employees." Such swarms are bad enough, wherever they may be found, but in the schoolroom they are fatal.

Whatever France or Italy, countries whose laws and customs differ so widely from our own, may do, establishes no compelling precedent for the United States. The Smith bill sets up a Federal control of education. That is enough. Not yet are we forced to the choice, but ignorance among the people is better than the official glorification of a school autocracy. We want no such deadening autocracy in this country, even though old Doctor Bumpus rend his garments and fill the amused heavens with his anguished wails.

Giving Labor a Share

THE old ideal of labor was the high wage: it was thought to hold the solution of most labor troubles. In the general history of strikes this stood out prominently: the laboring man was not getting sufficient wages. But increased wages mean nothing to the workers as long as the cost of living is on the upward trend. It is increased purchasing power that the worker thought of whenever he welcomed a wage increase. This does not necessarily follow the increase in pay. Present market conditions show that.

In the recent Atlantic City Labor Convention a more progressive attitude was taken by the leaders of labor. The old cry of more pay gave place to the new cry of share and interest. This is a sign of the new era. Labor was appealed to when the country was at war to back up the armies in the field by cooperating with capital and government. Labor did this as industries were mobilized. Now that the war is a thing of the past labor very properly wishes to be considered as a copartner with capital and not merely as an instrument to be measured by a wage. To attain this position of partnership a certain share in business concerns and factories must be given to the workers either perhaps in dividends or stocks, certainly in management.

Big business is awakening to the justice of this plan. The Standard Oil and International Harvester corporations have already worked out a scheme of profit-sharing by which the worker is made to realize that he is more than a machine. He will have a voice in the conditions that will make his labor efficient and bring him a return that is adequate. The cotton mills at Danville, Virginia, have inaugurated a system of joint control of the mills modeled on the Government of the United States. The employees have a house of representatives.

the superintendents a senate and the higher officers of the company form a cabinet. So every question of dispute between office and shop can have a chance of a fair and thorough hearing.

The American worker is intelligent. Not only is he a good craftsman but he thinks much about economic and social problems. And because he thinks, a higher wage and a shorter day do not satisfy his legitimate aspirations. He is sane enough to see that if he is given the share in industry that he deserves he must take the chances with the varying market in good times and in bad. A joint share in industry implies a common responsibility and loss must be accepted by the worker in slow times as gain is his due in prosperous times. Any share in profit that deals only with prosperous times is one-sided and in consequence unjust. Intelligent labor appreciates this. And when the workers of America justly ask for more than a wage they assume the obligations of partnership. The business then becomes that of the man in the shop as well as that of the man at the desk, and its burdens are common to both. This is industrial democracy's real meaning, and by industrial democracy the social fabric can be renewed and stabilized.

Corporations and Federal Control

FOLLOWING a wreck in which ninety people were instantly killed, the officials of an Eastern street-railway system were indicted last winter on charges involving criminal carelessness. Forthwith they wisely sought a change of venue. Reduced to their simplest form the grounds presented for the change alleged that the company had long proved itself both a nuisance and a menace to the city in which ninety people had been killed in a single accident, and 1,200 orders issued by public authority had been violated in a single month. Hence they were well aware that no citizen who knew the company or its works, could be expected to look upon the company's officials with other than a jaundiced eye. The court recognized the justice of the plea and granted the petition. Judges are very often human, and this judge knew well that the people had been excited almost to madness by years of wretched service, coupled with a never-failing insolence on the part of the company's officials.

Incidents such as these are frequently urged to show the need of government ownership, for there are few American cities which have not suffered from what Roosevelt aptly named "the predatory greed" of some public service corporation. Whether or not a strong city government could not operate public utilities, giving better service at a lower cost, may be debatable. A small city might succeed where a large city would almost certainly fail. Given a body of intelligent and alert citizens, practically interested in good government, it is highly probable that such utilities as water, gas and electric light companies and the street-railways will afford better service when owned and

operated by the small community than when owned and operated by the typical American corporation. In the large city, the problem's factors are usually quite different. The large city, as a rule, lacks the community spirit, and carries a dead-weight of men and women who concern themselves little if at all with good government. In the long run, it would be the politician who would selfishly exploit the public utilities, or conduct them not so much for the good of the community as for the good of the party.

Expanding the difficulty to the large scale predicated by a country like the United States, the crimes of local companies, tyrannical as they often are, afford no solid argument for Federal ownership, or even for Federal control. It is a much simpler thing to shout for government ownership than to devise a plan to pay for the utilities absorbed by the Government. Our own recent inroad into the field of telegraph and railway control not only involved a practical breakdown in both departments, but saddled the country with a debt that will run into the billions. Government control or government ownership is an over-advertised patent medicine. Judiciously dosed with the proper stimulants, it induces an immediate exaltation, and also a bad head on the next morning. A constructive plan towards a solution of what is daily becoming a more perplexing difficulty lies in the adoption of a more stringent State and municipal control of local public utilities, together with Federal regulation of interstate utilities, drawn up by officials who appreciate the difference between the Constitution of the United States and a Socialistic gasconade. Unfortunately, however, the growing power of the corporations and the breakdown of local self-reliance indicate the hopelessness of looking for plans founded on an American philosophy. Where will it end? In an industrial revolution followed by a thirty years' war between the factions?

The Church's Testimony to Truth

“WHAT strikes one first is the magnificent testimony of the Church of Rome to the inviolability of Truth.” That is the whole-hearted tribute paid us by the Rev. Mr. Robert Keable, a High Church chaplain who accompanied to France a regiment of black soldiers from Basutoland, South Africa, and who has lately published a volume called “Standing By,” which is one of the most notable books the war has produced. His liturgical predilections have of course made him a close scrutinizer of Catholic life and practices in the war-zone, and he thus sums up the impressions he received of the Church's uncompromising character:

No truck with heretics because of the holiness and undividedness of Truth—that is the attitude [of the Catholic Church]. And whatever else we say, let us express our enormous obligation for such testimony. Looking back over the last three centuries, how, if it had not been for Rome, should we still have had a voice amongst us to say that Truth and Purity are sisters? That if a doctrine is a revelation of the mind of Christ, neither death nor life, nor angels, nor principalities, nor things

present, nor things to come, nor powers, nor height, nor depth, nor any other creature, must be allowed to separate from it—this is her age-long witness. It is magnificent. It is almost incredible. It is all but a final proof of her Divine claim, for unquestionably it is a rock upon which one dashes one's self to pieces or by which one is ground to powder. . . . I wish we all admitted more freely that no one sets the true value on gold more resolutely and unflinchingly than Rome. No other communion would sooner her children went unfed by ministries at all than be fed by other than her own.

Contrasting with the Church's unyielding attitude the chaotic state to which three centuries of compromise have brought the Establishment, the author quite despairs of Anglicanism. "Lloyd George appointing Hensley Henson to the apostolic succession, and Dean Inge preaching the sermon, strikes me as one of the most comic things that could possibly happen," is an opinion that Mr. Keable shares, and as for the other Protestant sects he finds real Christianity preached in very few of them. From the testimony of such candid, observant men as the author of "Standing By" and from that of the chaplains, Catholic and Protestant, who have returned from the front, it would appear that the religious world of tomorrow will be divided into two great camps, one composed of those who accept an undogmatic, social-service religion of which the Y. M. C. A. is the familiar type, and the other made up of those logical Christians who realize that only in the Church built on Peter have "Truth and Purity" always remained inviolable.

On Being "Less Mere"

IN "The Young Visitors," the reputed masterpiece of Daisy Ashford, the nine-year-old novelist, it is recorded that the Earl of Clincham maintains a prosperous establishment of which the "compartments" are "the haunts of the Aristocracy" and "are kept going by people who have got something funny in their family and who want to be less mere." No wonder such a useful institution thrives, for the family altogether without "something funny" in it is exceedingly rare, and the nearly universal desire to be "less mere" is the last infirmity of noble mind. Mr. Salteena, for instance, the central figure of little Daisy's romance, owing to his lack

of high connections, his father being a mere butcher though "a very honest one," was "jealous" of Mr. Clark's very "correct" lot of "thorough ancestors," and his passion for "fresh air and royalties" was so violent that his soul had no peace until the time at last came when he "might be seen in Hyde park or Pickadilly galloping madly after the Royal Carriage in a smart suit of green velvet with knickerbockers compleat."

An unmeasured desire, like Mr. Salteena's, to lessen an imagined personal "mereness" is unquestionably the cause of many of mankind's sins, follies and vagaries and even more, perhaps, of womankind's. Mrs. Climber, for example, is going to remove her girls from the convent school this fall so that they can receive elsewhere, at a cost far higher than the increased tuition, a thoroughly pagan "finishing off" that will in her opinion effectively lessen the danger of their growing up "mere." As for Mrs. Climber's boys, they of course will enter one of the country's "great universities" and not merely an unpretentious Catholic college. What if his graduation day does find him with his faith gone and his morals undermined—that is a small price to pay for the life-long immunity from mereness which the "great universities' social advantages" are supposed to confer on invertebrate Catholics. The training, moreover, that Mrs. Climber's sons and daughters receive at the great universities or at the fashionable finishing schools is one admirably disposing them for making non-Catholic marriages and thus safeguarding the family for generations to come from all peril of mereness. For it is morally certain that very few of Mrs. Climber's descendants will ever commit the grave social error of wedding a mere Catholic. Why, even Mrs. Climber's unimportant husband, may so profit by her example and influence that if practising corruption in office and dishonesty in business are found to be the most expeditious means of avoiding mereness, he will not fail to employ them. Without question many of our American Catholics' aversion to being just mere is the cause of far graver disasters than those that befell Daisy Ashford's somber hero, Mr. Salteena.

Literature

A SUMMER CURE FOR SOCIALISM

D R. CONDE B. PALLER'S new romance, which is an August antidote for Socialism, has a thesis and, strange to say, the thesis does not spoil the romance. From the moment that his Royal Highness, the Prince of Unterwald, mildly suggests a kind of punishment, to which that of boiling in oil is mild, the interest of the story does not flag. Carl Runder, who has been caught in a Socialist net, in which he glories, does not see the enigmatical smile that plays over the face of the autocratic and clever Prince, when the back of the unfortunate hero is turned. Carl fancies that he is doomed to mental distraction; but his eyes open in what he deems is a paradise. His dreams are realized; the Socialistic heavens have opened. The Prince has founded an Arcadian colony!—but Carl missed the "enigmatical" smile.

"Crucible Island" (Manhattanville Press, 23 East 41st street, New York) is frankly a book written against Socialism, destructive, not constructive Socialism; and written with artistic reticence. Most of the invectives uttered by Catholics against Socialism are ineffective because they are exaggerated. "You preach and practise free love," the opponent of Bebel and Marx cry out. "You are liars," return the infuriated Socialists. "You are utterly bad!" insists the Conservatives. "But look at the good we have done!" retort the Radicals.

And the Socialists have done much worldly good. Every enlightened State is borrowing their methods. They have driven dire poverty from Scandinavia. They have solved problems there which the Lutheran State did not even dare to touch; and by so doing have drawn thousands of Christians away from Christianity. Make their premises Christian, adopt those

methods that accord with Christianity and you have, at least, a temporary answer to many great questions. The Socialists and the Christian Scientists have something to say for themselves; when the conditions of the poor seemed hopeless, when the Christian religion had apparently disowned its grace of healing physical ills, then the satans stepped forward, with promises of relief, and the suffering flocked to them.

Dr. Pallen does not accuse the Socialists of advocating "free love" or of practising its tenets. He calmly shows that, in an ideal Socialistic colony, there is no romantic love at all. One of the most beautiful motives of life, which the Church has blessed Sacramentally, is abolished; and it is this tenet and practice of Socialism that changes, for the dreaming and sincere Carl, the Prince of Underwald's paradise, into an earthly inferno.

The author might have given "Crucible Island" the force of an "Uncle Tom's Cabin," had he preferred to be more violent and exaggerated; he might have elaborated the sex-interest, and made his romance a "best-selling" novel. It would have been easy. The formula is already at hand. If he had left Carl and Mina together on the Island, without a chaperon, he might have attracted a large public by analyzing their scruples, until they discovered a treatise in moral theology left by a shipwrecked missionary—of which, being Socialists, they were ignorant, and then married themselves! But there is always the New England conscience! And Dr. Pallen has straightened the quality of his work and kept the respect of his readers by refusing to give way to a temptation, to which a lesser man would have yielded.

As it is, his presentment of Socialism in action is relentlessly true and logical, and at the same time full of color and human sympathy. Dr. Pallen shows that he understands that you cannot make headway against any "ism" without a knowledge of the needs of the human heart and a broad, if rather melancholy, tolerance. If fairy tales are the dreams of the poor, Socialism is one of the most attractive of fairy tales to the unthinking—for this dream reflects actual needs.

Dr. Pallen has graphically brought out a truth that has almost the force of a discovery; and this is, that none but the cold-hearted, the superficial, the mediocre, the "peasant-minded," could live in a Socialistic autocracy. Dante would have no place there; Shakespeare would have been set to delving in the soil; Michaelangelo would have been kept mute and inglorious, and all the splendors of life would be quenched. There is no room for the spiritual life, no room for aught not of the earth, earthy. One cannot well escape the ruthless logic of the gifted author's realism.

Denis MacCarthy—where in all the world will you not find an Irishman?—who has been in the colony, but not of it, for ten years, helps to end a situation which the author has made thrillingly exciting. One wonders how, during those long ten years, Denis escaped the trial marriages ordained by the Socialist ukase; but it does not do to ask too many questions, and one is sure that Dr. Pallen would find an explanation suitable for pious ears.

Denis is a brave man, and a good fighter, his treatment of Herr Schmidt, a cold, calculating and clammy villain, is described in a way that will please the most hardened admirers of a good combat. "As for meself," said Denis, "I'm done with the whole damned institution! I have been ten years in this heathen hole, and that not of me own seeking, and I've a long score to settle. And as there's no gettin' out, I'd as leave make one good straight drive of it an' go down shoutin' with damage to the enemy!"

It is an *impasse*; you hold your breath; there is no way out, and yet;—to go further would be to spoil the book for the reader who never looks at the end first.

MAURICE FRANCIS EGAN.

TO HARSH JUDGMENT THINKING ITSELF WISDOM

So that was he whom you despise
Just passed before our casual eyes—
The broken wretch your scorn doth seek
As one scorn-worthy, being weak?
And was he weak, or was he strong
And gave he battle, hard and long?
Oh, looking so with alien stare
How may we judge and how declare
What masséd files from nether Hell
He withstood before he fell?
What may we guess, what may we say
Of that sharp and deadly fray
When his soul in grievous fight
Closed with Evil in the night
Face to face and hand to hand
All in a strange and lonely land?
Oh, that fierce assault, the stark
And savage struggle in the dark,
When the lights of heaven grew cold
And the stormy darkness rolled
Over land and over sea
In a cloak of mystery.
Assault, repulse, assault again,
Oh, the never-easing strain,
Leaden moments of scant breath,
And the reeling ground beneath,
Till out-wearied with grim play
At last he faltered and gave way,
And while th' obscene and impious rout
Raised a wild, triumphant shout
There amid the loathly din
He fell before the hosts of sin.

Oh, looking now with alien eyes
What may we say and what surmise?
Of that grim battle, blow for blow,
What do we know, what do we know?

JOHN BUNKER.

REVIEWS

Convent Life. The Meaning of a Religious Vocation. By MARTIN J. SCOTT, S. J. New York: P. J. Kenedy & Sons. \$1.50.

There are four classes of people who should find this latest of Father Scott's books profitable reading. Girls who are thinking of entering the convent; Catholics who wish to learn more than they do now about the life lead by Sisters; nuns who wish to have brought forcibly home to them the duties and the dignity of their state; and non-Catholics who, either from ignorance or prejudice, have false ideas of the religious life. Indeed it would contribute wonderfully to the diffusion of sweetness and light if every bookseller should insist that all purchasers of an "Ex-Nun's Revelations" should also buy a copy of "Convent Life" as a corrective. Chapters on "The Convent," "Those Who Enter," "Why They Enter," and "How They Enter" first clarify the reader's notions about the cloistered life, and are followed by good pages on the convent's daily routine, the vows and their obligations, and the heavenly guerdon that awaits the faithful religious. The latter half of the volume is devoted to explaining the nature of the work the different Institutes of Sisters undertake and the concluding chapter of the book gives a list of the various Orders and Congregations, both for men and for women, in the United States and briefly describes the special work of each.

"Is Sister Mildred in?" asked a timid Protestant who was making her first call on a cloistered nun. "Yes, indeed," answered the portress with a welcoming smile. "In fact, she

has been in for the last forty years." But convent walls, as every wise man's son doth know, are not meant to keep the Sisters in but the world out. This the author takes pains to make perfectly clear. It is sometimes easier to leave a Religious Congregation than to join it. None but "voluntary prisoners of Divine love" are desired in the cloister, and the long-faced, discontented nun, as a rule, does not persevere. But the joyous, generous-hearted maiden who is ready to make sacrifices for God will find in the convent an earthly paradise. The book's next edition should credit Father Russell, rather than Cardinal Newman, with that prefatory sonnet.

W. D.

The Young Visitors, or Mr. Salteena's Plan. By DAISY ASHFORD. With a Preface by J. M. BARRIE. New York: George H. Doran Co. \$1.00.

This entertaining little book has caused a great furore in England where edition after edition, we are credibly informed, has been sold, where the story's countless readers, catching their breath between laughs are ceaselessly discussing it, and where everybody is maneuvering to meet the author. She is now a grown up woman but Mr. Barrie tells us that "The Young Visitors" was written when she was a child of nine, and offers as evidence a portrait of little Daisy Ashford smiling complacently from the frontispiece and he also photographs the first page of her original manuscript. Nevertheless, so many literary hoaxes have been perpetrated on the public of late, that readers have grown wary and many suspect that Daisy Ashford is Mr. Barrie himself.

The three chief characters in the story are Alfred Salteena, who confesses that he is "not quite a gentleman but you would hardly notice it;" Ethel Monticue, an "active and pretty" seventeen-year-old girl who was accustomed to leave the room "with a very superior run throwing out her legs behind and her arms swinging in rithum," and Bernard Clark, who "was rather bent in the middle with very nice long legs" and "who always had a few prayers in the hall and some whiskey afterwards as he was rather pious." The chief episodes of the story are Mr. Salteena's attendance at the King's levee, Ethel and Bernard's romantic visit to the "Gaiety Hotel," her rejection of Alfred's suit, whom she promised to think of always "in a warm manner," and her acceptance of Bernard's offer. So they were married in Westminster Abbey, "several clean altar boys" conducting "the lucky pair up the aisle while the organ pealed a merry blast." The story is so full of whimsies, and moves so unerringly to its logical conclusions that it is hard to believe that a child of nine could write it without help. "The Young Visitors" has already been puffed and pushed in this country without restraint. An immortality equal to that of the Mad Hatter and the Mock Turtle is freely predicted for Mr. Salteena. But American readers of independent judgment are not likely to find him so irresistibly funny after all. The genuine Marjorie Fleming's renown is still secure.

W. D.

Field and Study. By JOHN BURROUGHS. Boston: Houghton Mifflin Co.

In the first part of his book the author actually brings the fields to his study. He writes of birds and chipmunks, woodchucks and foxes, insects and plants, and recounts many facts that are familiar but in a manner so distinctly his own that the story is new in the telling. His descriptions bear a charm combined with truthfulness to scientific fact that distinguishes him among nature-writers. In his excursions into nature, science plays a part but not a leading part. He does not go forth as an ornithologist taking note of the birds, nor as a botanist classifying the flowers, nor as a zoologist prying into the mysteries of life, but as a nature-lover pure and simple. His interest in the fields and woodland and the myriad forms of

life with which they are animated is enhanced by what science has told him about them, but it is not summed up by that. Science is a good seasoning, but one does not want too much of a good seasoning.

"Study Notes," the second part of the volume, occupies about one-third of the entire contents. In the first chapter on "literature" the author laments the passing away of the old school of nature poets, of men who like Bryant, Emerson, Burns and Wordsworth dealt with nature in a large, virile way, imparting a sense of reality, portraying what we all see and feel, but cannot all express. The poets of today, with their free verse, turn perpetually to nature themes, but the large, free handling of them is not their gift. Nor is it the gift of those who adhere to the old conventional forms of verse. Their verses are pretty and refined, but there is nothing in them which gives flavor and reality, it has all been bleached out. They are a by-product of a bookish and artificial age, skilled craftsmen but not poets. In the chapter on "Religion," the author meets the objection often made by his readers, that there is too much nature in his books and not enough God, by saying that when he writes of nature and her beauties and wonders he is writing about God. He is chary about using the word "God" because of its "theological and other disturbing associations." The disturbing element in the theological associations may perhaps arise from the fact that his religion is admittedly unprofessional. A clearer knowledge of God derived from correct theological sources would undoubtedly set the author's mind at ease, and engender the courage he now lacks to render due homage to the Creator of whose visible handiwork he is so ardent an admirer. Other chapters follow on "Science," "Evolution," "Nature and Natural History," etc.

J. S. D.

BOOKS AND AUTHORS

According to the *Bookman* the six novels most in demand at American public libraries during June were Ibanez's "The Four Horsemen of the Apocalypse," Bailey's "The Tin Soldier," Grey's "The Desert of Wheat," Walpole's "The Secret City," Berta Ruck's "A Land-Girl's Love Story" and Conrad's "The Arrow of Gold." The six "general books" most in request were "The Education of Henry Adams," Margaret Cameron's "Seven Purposes," Whitlock's "Belgium," Doyle's "The New Revelation," Egan's "Ten Years Near the German Frontier" and Gibbons' "And They Thought We Wouldn't Fight." Evidently the war and Spiritism are the two subjects of chief interest this summer to the patrons of public libraries.—An anti-Irish propagandist will be suspected of writing "The Valley of the Squinting Windows," by Brinsley MacNamara, the novel which one of our "guides" to the year's best fiction highly recommends, makes an underworld of the Irish village of Garradrima and introduces scarcely a respectable character. Nearly every person in the book is a lecher, a wanton, a drunkard, a slanderer or a hypocrite, a "spoiled priest" ends by becoming a murderer, and each talks and acts according to the requirements of a "realistic" novel. The apparent object of this depressing book is to make its readers believe that "romantic Ireland" is indeed dead and gone and that the sordid village of Garradrima is typical now of the country.

The greater part of the material in Dr. Philip B. Hawk's "What We Eat and What Happens to It" (Harper & Bros.) appeared in a series of articles written for the *Ladies' Home Journal* in 1918. Many of the controverted problems in dietetics are discussed: Should we drink water with our meals? Is ice-water harmful? What is the effect of coffee upon the system? Is oleomargarine a suitable substitute for butter? Is hot bread digestible? The author bases his conclusions upon what is claimed to be the most elaborate, unique and expensive series of investigations ever made. He was among the first to use the

Reh fuss stomach-tube which is now being widely adopted by clinicians, and the intragastric conductance apparatus lately devised by Dr. Olaf Bergeim. He also enlisted the co-operation of many of the students of the Jefferson Medical College, Philadelphia, where the experiments were performed. His thorough methods of scientific research will insure for Dr. Hawk's work the confidence of the medical profession, while the clear style in which it is written and the absence of technical phraseology will commend the book also to the laity.

"A friend" has translated "for Carmel of St. Louis" from the Spanish of the Rev. Father Luke of St. Joseph, Discalced Carmelite, "St. Teresa's Book-Mark, a Meditative Commentary." Taking the well-known lines:

Let nothing trouble thee,
Let nothing affright thee.
All things are passing.
God only is changeless,
Patience gains all things.
Who hath God, wanteth nothing.
God alone sufficeth,

the author makes each of the Saint's thoughts a text for a discourse on its mystical and ascetical applications, the line, "God alone sufficeth" being developed in a particularly varied and interesting way. The little book also contains the "Maxims" St. Teresa wrote for her religious and good translations of several poems by her — Father M. J. Corcoran, O. S. A., has written for the numberless clients of "Our Own St. Rita" (Benziger), a life of this fourteenth-century "Saint of the impossible," describing her life as an Umbrian shepherdess, a wife and an Augustinian nun, and giving many instances of her intercessory power.—The Rev. Patrick Boyle, C. M., in a pamphlet called "Some Irish Vincentians in China in the Eighteenth and Nineteenth Centuries" (Browne & Nolan, Dublin), sketches the holy lives of four priests and a Sister of Charity, who bore the heat of the day in an out-of-the-way part of the Lord's vineyard, won many souls to Christianity, and so gained glory for God and their native land.

The Sergeant Kilmer memorial volumes of "Poems, Essays and Letters" (Doran), which Mr. Robert C. Holliday has edited so well, continue to enjoy a remarkable vogue. The two volumes ranked third in the list of non-fiction best-sellers in this country during the months of March and in April the work stood in the fifth place. Some 8,000 sets have been sold and the book has been printed four times. On receiving the news of Sergeant Kilmer's death the late Cecil Chesterton paid a fine tribute to his friend's virtues and genius, saying:

Kilmer, like Poe, was a journalist as well as a poet, and in point of fact he seemed much prouder of his journalism than of his poetry. At any rate, he talked about it much more. That, however, was, I think, mostly because he preferred to talk of things outside himself. He had eyes that looked outward with the omnivorous eagerness of a child. He was the kind of man who would have disliked and despised the sort of self-analysis in which some poets have delighted. Behind a breezy and boyish sort of vanity—the healthy kind of vanity that is pleased when it pleases others—he had humility and simplicity in his soul. That is why his mysticism never plunged into morbidity, as Poe's did, but set itself to scale the skies.

In his poetry this simplicity shows itself in a certain directness in his treatment of human things. There is nothing that critics would call "subtle" in any of his work. His love-songs are exquisite, but they strike, as songs should, the single note of romantic love without sophistications. It is so also with his religious poetry. For him good and evil were the ultimate realities of life, and as he had no doubt that, as a man he should love the one, so he had no doubt that he should hate the other with a whole and single heart. Any sentimentalizing over evil seemed to him simply diabolism. . . . Yet he could sing very beautifully of the

good simplicities of life, nor do I know a more delightful or a truer love-poem than that called "Servant Girl and Grocer's Boy," which begins:

"Her lip's remark was 'Oh, you kid!'
Her soul spoke thus (I know it did)."

But for me, writing this in the land where he died, thought truer, if none sadder, than the great and everlasting unknowing it, my comrade in arms. To me he has left the memory of a brief friendship of which I shall be proud until I join him. To the world he has left much admirable art and a promise which can now never be fulfilled. Yet I know that he would have counted art and fame as little things compared with the great, sane simple truisms of which all his work is a defense. And of these truisms there is none truer, if none sadder, than the great and everlasting imperative: "*Dulce et decorum est pro patria mori.*"

Father William C. O'Farrell, O. C. C., has done well to publish as a twenty-five-cent pamphlet the excellent lecture he gives on "Padraic H. Pearse, First President of the Irish Republic" (Frank McCann, 338 E. 29th St., New York). Together with a sketch of the great patriot's career there is a discerning appraisal of his literary gifts and of his genius as an educator. Pearse repeatedly drew his own portrait and described his heroic end in the poems and prose sketches he left us. "He showed us Ireland" said one of St. Enda's former pupils of the Head Master, and his name is now a household word in Irish homes and in every land that the pilgrim race has settled. Father O'Farrell quotes the following translation made by Pearse from a Gaelic poem, written by a bard in this country, which the First President of the Irish Republic considered one of the three best modern poems "most exquisitely" associating "the pity of death with the beauty of childhood":

Ochón, O'Donough! my thousand whispers stretched under
this sod,
The sod of sorrow on your little body, my utter anguish
If this sleep were on you in Cill Na Dronod or some grave
in the west
I would soften my suffering, though great my hurt, and I
would not repine for you.

Withered and wasted are the flowers they scattered on your
narrow bed,
They were lovely for a little time, but their radiance is gone,
they have no comeliness or life:
And the flower I held brightest of all that grew in soil or
shall ever grow
Is rotting in the ground and will spring no more to lift up
my heart.

Alas, beloved, was it not a great pity, the water rocking you,
With no strength in your pulses nor anyone near you that
might save:
No news was brought to me of the peril of my child or the
extremity of his need—
Ah, though I'd gladly go to hell's deep flag to rescue you.

The moon is dark, I cannot sleep, all joy has left me;
Rough and rude to me the open Gaelic ('tis an ill side);
I hate awhile in the company of friends, their merriment
tortures me:
From the day I saw you dead on the sand the sun has not
shone for me.

Alas, my grief, what shall I do henceforth the world wearing
me,
Without your chalk-white little hand like a breath through
the trees on my somber brow,
Your little mouth of honey, like angel's music sweet in my
ears,
Saying to me gently, dear heart, poor father, be not troubled.

Ah, desolate I little thought in the time of my hope
That this child would not be a swift valiant hero in the
midst of the band,
Doing deeds of daring and planning wisely for the sake of
Fodla,
But He who fashioned us of clay on earth not so has or-
dered.

EDUCATION

The Primary School Question in Alsace

AMONG all the forces that have been working for the de-Christianization of France in recent years, one of the most powerful has been the centralization of educational control in Paris. This engine of anti-clerical and sectarian hatred is now being trained on Alsace-Lorraine. In view of the fact that a similar movement, devoid no doubt of anti-Christian animus, but no less certainly aimed at the centralization of educational control at Washington, is assuming large proportions in the United States, it would be well for our citizens to review the situation in the reconquered provinces and to learn from an object-lesson the danger of allowing our educational system to be changed.

If Alsace-Lorraine is as staunch and as fervent in its Catholicism as Ireland, and the comparison seems undoubtedly just, the reason lies largely in the fact that the provinces throughout all the vicissitudes of political life have been able to maintain religious schools. The character of any age is determined by the thoughts that dominate it; and since the children of today are the men of tomorrow and rarely do the ways of maturity depart from the ways of youth, it is inevitable that those who have the formation of future citizens, to an overwhelming degree should have in their hands the molding of the nation's destinies. The great battle-field of the Church has been, at least in more recent times, not the Coliseum but the school; and it is a truism to say that whatever influence has controlled the teaching of one generation, has been strong in the next. Catholicism has been potent wherever it has had a free hand in education.

"CONFESSIONAL" SCHOOLS

ALSACE has been happy in this respect. It has enjoyed religious liberty since the beginning of the seventeenth century. When the province came to France after the Thirty Years' War, freedom to maintain "confessional" schools was guaranteed in the Peace of Westphalia by the Treaties of Osnabruck and Munster, signed on October 24, 1648, and the Treaty of Nimeguen of February 2, 1679. After the capitulation of Strassburg, Louis XIV, on October 29, 1681, bound himself formally to allow the "free exercise of religion. . . with all the churches and schools," and he also promised perpetual security in the possession of ecclesiastical property. The Revocation of the Edict of Nantes left not only the Catholics but the Protestants of Alsace in undisturbed enjoyment of their church-property and their freedom of worship. The Constituent Assembly in 1789 recognized the inviolability of Alsace's position and the Convention left all its rights in the matter of religion untouched. The Concordat of 1801 further guaranteed them. Subsequent changes of Government left them unimpaired. For more than two hundred years therefore, of union with France, Alsace has enjoyed religious liberty and the right to erect and maintain religious schools. This right persisted under the German domination, in virtue of the Frankfort treaty of peace of 1871 and the Pontifical and Presidential decrees of 1874, from the end of the Franco-Prussian war up to the signing of the armistice on November 11, 1918.

THE PRESENT RÉGIME

WHEN Germany declared war on August 3, 1914, and the French armies began their triumphal but short-lived advance into Alsace, the hearts of both Frenchmen and Alsations beat high with the hope of reunion. But when almost at once the French Government, true to its sectarian principles, began to discuss the application of the Law of Separation, with its disastrous implications for Catholic schools, the people of Alsace feared that the return to their beloved France, for which they had sighed in vain for more than forty years, might not prove the unmingled good they had anticipated.

The sudden collapse of Germany rendered the restoration of the provinces a practical certainty, and at once, even while the

provinces remained, technically at least, under the German régime, the Government at Paris made it clear what the future had in store. M. Clemenceau declared that the people of Alsace must "adapt themselves" to the French régime. This statement in spite of its ominous ambiguity, might not have caused so much anxiety, were it not given an official interpretation by the appointment to the headship of the Senatorial Commission on Religious worship and Public Instruction of M. Debierre, a man known for his irreconcilable hatred for Catholic education. The meaning of the appointment of M. Debierre was not lost on the Alsations who proceeded without delay to organize on a large scale a determined opposition to the proposed secularization of their schools. The intensity of feeling ran so high that the French Government soon found it necessary, not to abandon its original purpose of effecting the same laicization of the Alsatian schools that obtains in France, but to postpone its application. It was decided, therefore, in view of the resentment of Alsace, that the plan proposed by M. Liard was more advisable, and that instead of violently proceeding to complete separation, a program of transition should be adopted.

IS THE GOVERNMENT SINCERE?

IN accordance with this change of plan, M. Millerand was appointed High Commissioner on March 28, 1919. Although not a Catholic and known to have had his share in voting through the Law of Separation and in putting the Associations Law into effect, M. Millerand was believed to have modified his views, and his arrival at Strassburg had the desired result of calming, at least partially, the agitation of the people. The attitude he adopted was distinctly conciliatory, and he hastened to assure the meetings he addressed that the Concordat was still in force. Color was given to his statement by the subsequent action of the Government in Paris, which, to the general amazement, actually carried out one of the provisions of the Concordat and sent to the Holy See official nominations of candidates for the sees of Strassburg and Metz, left vacant by the resignations of their German incumbents. The fact that the Vatican ratified the choice of Mgr. Ruch and Mgr. Pelt, has produced an impression among those who are not well informed that the crisis is past and that all will yet be well.

Certainly those who are best capable of judging the matter are under no such delusion. M. Guiraud, who has spent his life fighting for religious education in France, speaks with surprising frankness of the present situation and the promises made by Joffre, Poincaré and other high officials:

We know by our own experience the object which lurks behind these promises. Alsace is to be made to swallow, with more or less facility, the "lay pill" prepared for it. To gild it, there is talk of necessary transitions; of maintaining, for example, the present ecclesiastical arrangements in the case of those who are actually enjoying them, and of refusing them to the priests of tomorrow; of laicizing the schools gradually; of applying the laws relating to the Congregations progressively. Propaganda is counted on to effect the laicization gradually, and to apply the laws relating to the Congregations progressively. Propaganda is relied on to weaken the Catholic attitude of mind in Alsace, and by this means to bring it eventually to "adapt itself" to the régime prepared for it. It is hoped that the religious malady, from which it suffers at present, will be cured in time, thanks to prudent doses of the régime, regulated according to the greater or less intensity of religious prejudices. We are told of a régime of transition, of ten years according to some, of twenty according to others, which will make Alsace pass from the régime of religious liberty which it now enjoys to the régime of laicization, the introduction of which is desired (*La Croix*, December 13, 1918).

Another writer of great authority on the subject, M. Yves de la Briere, speaks in the same sense in the *Etudes* of May 5, 1919:

In the matter of education, the French Government by no means conceals its intention of extending as soon as possible to our beloved liberated provinces the school-system which it is its wont to extol as the great political thought,

the great interior work of the Third Republic, its fundamental law, its cornerstone. The Government is at a loss to find expressions sufficiently lyrical or mystical to chant its grandeurs; in the domain of education it does not enter into official thought even to conceive the necessity of making those exceptions and mitigations to which it would consent, though not without resistance, where the laws of Separation and Devolution are concerned.

It would appear, therefore, that evil days are in store for the schools of Alsace. The struggle, indeed, has already begun, and although more has been accomplished in a few months by organized resistance on the part of the Alsations than by France in forty years, the end is difficult to foresee. The Freemasons are very powerful, they know precisely what they wish to accomplish, they have been made perfect by long practice, they are masters of honied words, they are imperturbably patient, they are tacticians beyond compare. Even optimists are inclined to believe that the golden days of Alsatian Catholicism are gone beyond recall.

J. HARDING FISHER, S.J.

SOCIOLOGY

The Church and the People

WANT of accurate historic knowledge and a dearth of reliable literature on the historic background of the social question helped for a long time to perpetuate the myth that the Church, in the past, was opposed to the democratization of labor. Hence the conclusion that she must equally be opposed to it in our day. Reference is invariably made in this connection to the occasional clashes of interests between bishops or monasteries on the one side, and the sturdy old gildsmen on the other. They are isolated instances chosen from the long centuries of medieval history and merely serve to call attention to the lasting harmony that existed between the Church and the crafts, whose indebtedness to her was beyond all reckoning.

In dealing with this important question, it is necessary to distinguish between the period preceding the latter part of the fourteenth century, and the period which immediately followed and continued on to the date of the Reformation. Going back to the eighth and ninth centuries, and even to earlier times when all of Europe was Catholic, we look in vain for any widespread disaffection of the people against the Church. During this period, it is true, the bishops were often temporal sovereigns, while the abbots of famous monasteries not seldom enjoyed an equal influence and power. Such was the accepted condition of the time. The rule of the bishops was characterized by its special benignity, while the wealth of the monasteries was in reality the dower of the poor. "Good hap to live 'neath the bishop's crook," became a proverbial expression. Of the influence of the monasteries it is not necessary to speak, nor of the love and respect which all classes showed for the habit of the monk. The gifts which flowed into the coffers of the abbey in most cases found their way back again to the people in their need. Religious houses at times lost the spirit of their primitive rule. Highly placed prelates, with increasing prosperity, might yield in particular instances to the lure of temporal interests and ambitions, yet the confidence of the people was never withdrawn from the great body of their bishops and clergy and the truly popular Religious Orders of the day. Nor was this trust misplaced. Under all circumstances the people ever found in the clergy their only lasting friends.

It was under the direct influence of the Church that the democratization of labor took place in the Middle Ages. It was under her guidance and tuition that the craft guilds unfolded their marvelous statutes. If the application of her teaching, embodying the highest possible conception of human brotherhood, was not perfect on the part either of gildsmen or of clerics, the reason was to be found, not in the Church, but in that human nature which will always fall short of its loftiest ideals. It is clearly irrelevant to speak of any serious

discord, at this period, between the Church and the people who owed everything to her.

THE BLACK DEATH

BUT can it be said that a change took place in the popular mind? The first great event to be noted occurred at the middle of the fourteenth century. We refer to the Black Death, which carried off one-fourth of the population of Europe. It reached England in 1348. "The clergy seem to have suffered the worst," writes Alfred Milnes, "probably falling a sacrifice to their own devotion in ministering to the dying; and the monasteries worst of all." Such was the example the Catholic clergy have ever given in every great popular calamity, showing how truly and profoundly the welfare of the people is at their heart. Priests and monks were found at their posts, giving their lives for their flocks.

The fewness of laborers, when the plague had passed, enabled those who survived to demand exorbitant wages. The abundant crops of that year were left unharvested in the fields and the cattle roamed unherded over the pastures. In the cities also the same dearth of laborers existed. The laws repeatedly enacted at this period forbidding the taking or giving of unusual wages are often severely censured. It was not possible strictly to enforce them, and wages almost doubled, but it is wrong to look upon them as capitalistic measures. "These regulations of wages," says Brentano, "were but the expression of the general policy of the Middle Ages, which considered that the first duty of the State was to protect the weak against the strong, which not only knew of rights but also of duties of the individual towards society, and condemned as usury every attempt to take unseemly advantage of the temporal distress of one's neighbor." Yet a great confusion resulted from which Europe seems never to have entirely recovered. A religious decline, too, set in and with it the inevitable economic disorder.

THE MEDIEVAL BOLSHEVISTS

THE Church, however, had already accomplished a great work. She had been the dominant influence in the abolition of slavery and had mightily contributed towards the disappearance of the old forms of serfdom. She was now, gradually but surely, helping towards the greater emancipation of the peasant classes. The process was normal so long as the direct influence of the Church's teaching could be effective. Another instance of the lack of historic information is the statement often made that the liberation of the peasant classes began with Wyclif and the preaching of his "poor priests." The latter, it may be said in passing, were not priests at all, though some of them may have been poor enough after the fashion of the anarchist agitator of today, with misapplied Scripture texts for their weapons of destruction. More material means were to be found later.

The theological theories of Wyclif do not concern us here. They centered in a denial of the spiritual authority of the Church and in an attack upon the Holy Eucharist. His direct principle of social anarchism, however, was the doctrine that "dominion is founded in grace." No regard was to be had either for the property or authority of men in the state of sin. It was sufficient for Wyclif or his followers to decide that the men whose property they desired to alienate were not in the state of grace. Since Wyclif himself, like other reformers, was a close personal friend of the wealthy secular lords, he cautiously limited the application of his principle to ecclesiastics only. This enabled him to curry favor with the rich in a two-fold manner. Clerics and monks, he taught, committed sin by the very fact that they held property. It was therefore a pious duty of secular princes to relieve them of this encumbrance which else must bring them to eternal damnation. The good lords would thus gain for themselves both earth and heaven at one happy stroke. In a similar manner Luther later won the

support of his favorite princes by giving them, not merely the property of the Church, but her spiritual authority as well.

Wyclif's "poor priests," unlike their master, were unfriendly to rich and powerful lords. Logically, therefore, they extended their principle to secular owners as well. The existence of real social abuses won a temporary hearing for their wild and exaggerated statements, and their preaching contributed, with other causes, to bring about the terrible Peasant Revolt of 1381.

PROSPERITY PROMOTED BY THE CHURCH

LOLLARDY, as this movement was called, was of but short duration. It gathered for the moment a great following among the anti-clerical lords and adventurers, who were greedy to obtain possession of ecclesiastical property and of the spoils of churches and monasteries. It gained adherents also among the disaffected subjects of rich abbeys and lords, and among all who wished to shake off the spiritual authority of the Church. "Wyclif's real influence," says the foremost writer upon this subject, Dr. James Gairdner, "did not long survive his own day, and so far from Lollardy having taken any deep root among the English people, the traces of it had wholly disappeared long before the great revolution of which it was thought to be the forerunner." In the meantime the Church continued her effective work for the crafts and the people, who in turn did not fail to show their constant recognition and gratitude. "Here as in Germany," says Cardinal Gasquet writing of England in the latter fifteenth and early sixteenth century, "the burgher folk, the merchants and the middle class generally, began to pour their gifts into a common fund from which to beautify their parish churches with a profusion which corresponded to, and is indicative of, the general growth in the material comforts of life, and would seem to show that religion had in nowise lost its hold over the hearts of the people." Summing up his impressions of the social conditions of the latter Middle Ages, Thorold Rogers says:

There were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists, and are now exciting the indignation of workmen. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to do honest work and a lack of opportunity, there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that every one knew his neighbor, and that every one was his brother's keeper.

This truth the Church had instilled deep into the minds of men. So she continued her beneficent influence upon the people, until her teachings of charity and social justice were at last widely disregarded and her great popular institutions disrupted or rendered ineffective by the catastrophe which now impended, the "Reformation."

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

What the High Cost of Living Means for the Masses

AN investigation was recently conducted by the municipal Health Department of New York into the effect of the high cost of living. The 2,084 families studied by the bureau represented an average cross-section of the city. At the beginning of 1918, twenty-one per cent had a total income of \$600 or less for the support of an average family of five persons. An additional thirty and a half per cent had a total income of from \$600 to \$900 a year, and about twenty-one per cent had an income of from \$900 to \$1,200. A little over nine per cent of these families were compelled to receive alms and in almost ten per cent of the homes the women were forced into industry. Special attention was given to the influence of the high cost of living on the children's dietary. In 293 families the use of bottled milk was given up. In 206 other families milk was

entirely eliminated from the children's food, and in seventy-one the amount was considerably reduced. Butter was omitted from the children's diet in 370 families and the amount reduced in 191 families. Even sugar was denied the children in seventy-one homes and reduced in 139 instances. In 807 families the use of meat was entirely eliminated and in 388 families the amount purchased was appreciably reduced. Eggs were eliminated in 822 families and butter in 615 families. In studying the convalescence from illness the nurses found that 287 cases out of 2,183 were definitely retarded, due to inability to obtain the essentials of life. These figures need no comment.

Child Hunger in a Land of Plenty

ACCORDING to the Children's Bureau of the Department of Labor, from three to six million American children are not getting enough to eat. More than one-fifth of the school children of New York City are undernourished and the percentage for the country is even higher. In many instances on account of prohibitive prices parents cannot give children suitable food. Malnutrition and malnourishment are technical terms employed by Government investigators, that merely mean that a great many of our children do not get sufficient food. Yet the war left our crops unravaged, and, according to General March's statement before a Congressional Committee, there was food in plenty allowed to rot in warehouses. There is a Pan-American Association to conserve child-life in Latin American countries. Surely our own little ones merit the attention of some active association.

Holy See Endorses Lithuanian Independence

THE Holy Father has again expressed his cordial sympathy with the aspirations of the Lithuanian people, who have passed through dire stress and suffering, and are still defending their hard-won independence. J. Staugaitis, Vice-President of the Lithuanian Congress, personally visited the Pope, at the head of a national commission, and announces that Lithuania will henceforth maintain a permanent representative at the Vatican. On a previous occasion the Holy Father addressed the following writing to Count Alfred Tyszkiewicz, envoy extraordinary from the Lithuanian Government to the Vatican:

The sentiments of deference towards the supreme ecclesiastical authority expressed by your Excellency in the name of the Lithuanian Government have been particularly agreeable to the Holy Father, who knows well and appreciates greatly the noble qualities and virtues of the Lithuanian people, exhibited not only through the political importance they had in the past, but again and above all through the firmness and constancy they displayed in defense of the Catholic Faith in the face of the gravest difficulties. The Holy See does not doubt that a most brilliant future is reserved for Lithuania, after the prompt amelioration of the terrible damage caused by the war. It expresses the wish that to Lithuania too may be granted the right of self-determination and that the generous Lithuanians will soon bring to the concert of nations precious contributions of new energy intensified by their faith and reinforced by the happy acquisition of their liberty. The Holy See will not fail to favor all that tends to the realization of the just and legitimate aspirations of Lithuanians and the safeguarding of their religious interests. It nourishes the firm hope that Lithuania, for its part, remembering always the prolific results produced even in civilian affairs by the happy understanding of two powers, will always preserve toward the Holy See its traditional sentiments of filial veneration. The Holy See accords with all its heart to you and to all its Catholic sons of Lithuania the apostolic benediction.

The Lithuanians have defeated the Bolshevik forces in various encounters. Strange to say, their greatest danger today appears to be from the new Polish Republic which, they claim, has several times sent its troops across the demarcation line drawn by the Allies and would control Lithuania.